

# Domestic Missions

## OF THE

# Protestant Episcopal Church.

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JANUARY, 1870.

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*THE MISSIONARY, VISITING FROM HOUSE TO HOUSE.*

BY THE BISHOP OF EASTON.

THE indulgent reader of these very imperfect articles will please observe that we do not attempt to discuss with accuracy any department of ministerial work; but only to suggest some hints which may be useful to an inexperienced Clergyman who attempts something in a community where the Church is comparatively unknown.

He has held a Service; he has made acquaintances on the street; let us follow him as he finds his way into the domestic circle.

Here we encounter at once the little children. It is the most natural thing in the world to take notice of them; and just here the Missionary may well lay his first parallel in his efforts to gain an influence and to impart some useful instruction; and this should not be difficult. Most of us love children. We are but poor scholars of our mother Church if we have not caught from her an unaffected love and appreciation of little children. And the mother's heart is very accessible from this direction.

The Missionary may inquire, for instance, whether these children have been baptized. Very often the answer will be in the negative, and then he has an opening for a wholesome talk. He may adventure on this wise:

"There are many things in which we recognize the sympathy and humanness of our Blessed Lord. But I have sometimes thought there is nothing which brings Him so close to us as His love for little children. Did you ever notice how much He used to make of them? First of all, He was a child Himself, and used to lie helpless and dependent in a

mother's arms. That little babe of yours may well be more precious to you when you remember that the LORD Himself was a babe in arms. And then, you know, those whom our LORD loved the most He called to suffer for Him. The most honorable dignity He bestows in this world is the crown of martyrdom. And who were the first martyrs? The little ones of Bethlehem. These first shed their blood for the sake of the LORD JESUS. I need scarcely tell you about the mothers who brought their children to him. The disciples thought it a shame to interrupt Him thus, when He was so busily occupied with grown men. But He was displeased that they should think that, coming all the way from heaven to earth upon an errand of mercy, He had no blessing for the lambs of the flock; and so, busy as He was, He paused to take them in His arms.

“How striking that picture of the children in the temple shouting Hosannas! There must have been some old Baptists among those Pharisees, with their ‘Hearest thou what these say?’ But, instead of bidding the children hold their peace, our LORD replied that among the most acceptable praises which go up to heaven are those which come from the pure lips and loving hearts of little children. What a warning is that of His: ‘Take heed that ye despise them not!’ I am afraid some of us are in danger of the millstone by reason of our neglect of this warning. We pet our children, to be sure, and indulge them; but we do not reverence them as we ought. We do not believe in their religious capacity; we do not believe in their prayers. If we take them to church, the most we ask is that they shall not disturb the congregation. We do not ourselves realize, and, of course, we cannot persuade them that, in their childish way, they can offer a sacrifice acceptable to God.”

And then the Minister may suggest that one of the most notable features about the Church is her love for children. He can talk about the lessons of Christmas and Holy Innocents' Day; about the Baptismal Service and the Catechism and Confirmation. It may be that as the result he will be requested to baptize the children; but, in any event, he has said something to quicken the sense of parental responsibility. One of the most sagacious of our Bishops used to say that the most interesting item to him, in the reports of his Missionaries, was this one of infants baptized. Every such Baptism represented a certain amount of teaching to parents, concerning their duty to their children.

But let us look for something else to talk about. This matron, whom we suppose to be visited, is not only a mother, but the mistress of the family. She guides the house, and there are traces of care about her face, which show she has her share of troubles. Poor creature! how



many wakeful nights, how much work done with aching limbs, how many mortifications in her housekeeping, mar the comfort of her life ! Now, it is no part of the Missionary's duty to obtrude questions or remarks about private matters ; but he can, with all delicacy, suggest something that will be cheerful and useful. It is no harm to say : " You have quite a charge upon your hands with such a household as yours ; it must be difficult occasionally to find time enough to say your prayers " ; and if there is any sort of a response, he may go on to talk about the probation of the daily life : how difficult it is to bear up patiently under the petty trials, the wearing cares of domestic duty, what a mistake it is in our Christian warfare to expect pitched battles, and to make light of these little skirmishes. He may dwell upon the opportunities which belong to " the trivial round the common task," and show that what we call hindrances are all blessed opportunities, and that in the most insignificant action, soothing a crying child, or sweeping a room, we can so conduct ourselves as to win our MASTER's approbation.

We shall have effected something, if we have lent to an anxious care-worn mother a little genial sympathy, and if we have persuaded her of the dignity of her nameless trials, and of the reward that will follow patience and fidelity in lowly duties.

In the conversation of the private circle, many matters will come up which the thoughtful Missionary can turn to a good account. Let us not fear to avail ourselves of such opportunities.

We Clergymen do not often hear it, but people do say of us that we are somewhat obtuse, and fail to take a hint or to follow out a path open to us. There is with most men a natural reserve about their religious difficulties, experiences, and anxieties. Often a man drops a word, with not much in it, while his manner, his very hesitation, shows that he means us to make something of it. If we open a battery upon him, his delicacy is offended. If we do not catch the clue and follow it, he is disappointed.

At a late convocation of Clergy and Laymen, the subject discussed was the imperfect saintliness of our people : the causes and the cure.

One of the Clergy read an admirable paper, in which he attributed this defect very largely to the unwillingness of the people to open their minds freely to the Pastor.

Presently one of the Laymen rose in his place, and uttered these few words : " It may be that we do not go to our Ministers as we ought to do ; but, Mr. President, I have this to say, I have been a communicant two years. I went to a Clergyman and offered myself for Confirmation. I have repeatedly sought conversations with Clergymen, and *never yet has any Minister addressed one word to my individual conscience.*"

We of the Clergy hung our heads. We knew well how often we are thus to blame. We ought to have the discernment and the sympathy to follow up these little words of invitation, that seem to be uttered so casually, and then, as we can find opportunity and privacy, we ought to address ourselves to the personal conscience.

The truth is, if we only knew it, our true strength lies in the Pastoral Office. It is one of the dearest and loveliest features in the Church. The Church of England's "Country Parson" is unique. There is nothing like him anywhere else. Neither Rome, nor Calvin, nor John Wesley could fashion one like him. He unites the dignity of office with the geniality of friendship. He speaks as one having authority, and yet tempers official awe with the sweetness of personal sympathy. People soon find out that he cares for them. Does not his MASTER care for them also? They discover that he has a firm hand, but a gentle touch. And they who would repel the rude approach of the violent preacher, and shrink from the unsteady hand of the timid counsellor, will learn to be still and patient while the sympathizing Pastor carefully strips off the bandage, and firmly probes the wound.

In conclusion, we venture to transcribe, for the use of the Missionary, some verses which fall in with the matter first mentioned in this article, and which may fortify his conversation with the mothers. We copy them of our Bishop Huntington's "Elim":—

*Christ and the Little Ones.*

"THE MASTER has come over Jordan,"  
Said Hannah, the mother, one day;  
"Is healing the people who throng Him,  
With a touch of His finger, they say.

"And now I shall carry the children—  
Little Rachel, and Samuel, and John;  
I shall carry the baby, Esther,  
For the LORD to look upon."

The Father looked at her kindly,  
But he shook his head and smiled:  
"Now who but a doting mother  
Would think of a thing so wild!

"If the children were tortured by demons,  
Or dying of fever—'twere well—  
Or had they the taint of the leper  
Like many in Israel."

"Nay, do not hinder me, Nathan,  
I feel such a burden of care—  
If I carry it to the MASTER  
Perhaps I shall leave it there.



"If He lay His hand on the children,  
My heart will be lighter, I know;  
For a blessing forever and ever  
Will follow them as they go."

So over the hills of Judah,  
Along by the vine-rows green,  
With Esther asleep on her bosom,  
And Rachel her brothers between.

'Mong the people who hung on His teaching,  
Or waited His touch and His word,  
Through the row of proud Pharisees listening,  
She pressed to the feet of the LORD.

"Now, why should'st thou trouble the MASTER,"  
Said Peter, "with children like these?  
See'st not how from morning 'till evening  
He teacheth and healeth disease?"

Then CHRIST said: "Forbid not the children,  
Permit them to come unto Me,"  
And He took in his arms little Esther,  
And Rachel He set on His knee;

And the heavy heart of the mother  
Was lifted all earth-care above,  
As He laid His hands on the brothers,  
And blest them with tenderest love.

As He said of the babes in His bosom,  
"Of such is the Kingdom of Heaven,"  
And strength for all duty and trial,  
That hour to her spirit was given.

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*A CHINESE SUNDAY-SCHOOL—LETTER  
FROM BISHOP KIP.*

SAN FRANCISCO, *Nov. 5th*, 1869.

REV. AND DEAR SIR:—I have not written for some time to THE SPIRIT OF MISSIONS, as I feared there was nothing which could particularly interest your readers. I could tell, indeed, the story of Missionary work in this widely-extended Diocese—travelling hither and thither, "from the mountain to the sea"—struggling to discharge the duty required of me, yet without adequate means or a sufficient supply of laborers—trying, in short, to "make bricks without straw." But this is only the narrative which may be read in the letters of any Western Bishop.

But perhaps now I can write you on a subject which will be new to most of your readers—the beginning of Church-work among the Chinese in this country. It has been for a long while one of the greatest religious problems of the age, how the millions of China are to be brought under the influence of the Gospel. Presenting an array of heathen population greater by many millions than ever bowed to the old mythology when Rome stretched her sceptre over so much of the world—how can it be reached? For nearly forty years we have had Missionaries there, yet how small appear the results compared with the efforts made? The disciples of Confucius seem hemmed in by national pride and popular prejudices which steel them against the reception of the truth.

It appears as if Providence were now solving this mystery for us, and, by bringing the Chinese to our own land, were presenting us with those who may be trained to be the future Missionaries of their nation. And, as on the Day of Pentecost, "Parthians and Medes and Elamites, and the dwellers in Mesopotamia," converted to the faith in Jerusalem, returned to their own lands and bore the seeds of truth with them to the ends of the earth, so these children of the Flowery Land may learn the lessons of Christianity here, and carry them back to the crowded millions of their countrymen at home.

There are now at least 50,000 Chinese in California, and, as arrangements are making to import them for laborers in the Southern States and for house-servants at the East, we may expect, in a few years, to find them scattered over the whole land. Now, there are two advantages in having them thus brought within our influence.

One is—that all who survive will at some period return home. They do not attempt to make themselves citizens here, or to find a permanent residence. Even when they die in this country, their bodies are sent back to be interred in China. There are probably no people in the world on whom their native land has so strong a hold. The steamer which left San Francisco, Nov. the 4th, carried back 1,000 Chinamen. Many of these were crossing the Pacific only to attend some great National Festival, and then return. But, if Christianized here, what an influence would these returning thousands carry with them to every part of that mighty Empire.

Again, they will listen here without some of the prejudices which, at home, arm them against the truth. The untravelled Chinaman believes his own country to be the centre of humanity, and the rest of the world to contain little worthy of notice. His pride, therefore, is at once awakened when he meets with a Religion coming from another land, and claiming to supplant his venerable and time-honored faith, which is five centuries older than Christianity. A returned Missionary once related to me the following conversation to illustrate this fact:



*The Missionary* unfolds to the Chinaman the history of our LORD, His life and death.

*Chinaman.* "For whom was this done?"

*M.* "For all the world."

*C.* "Where did it take place?"

*M.* "In Judea."

*C.* "Where is Judea?"

*Missionary* explains the geographical situation of Judea.

*C.* (His national pride at once aroused.) "Then, if this was for all the world, and all nations were to know it, why did not these things take place in China, the oldest country in the world, instead of in an obscure land like Judea?"

But when they have crossed the ocean, they find that there are great nations without the bounds of China, excelling it, too, in civilization, and they will be more ready to listen to an account of the faith of those whom they can no longer look upon as "outside barbarians."

What, then, has the Church done to meet this responsibility thus thrown upon her? Until lately, almost nothing. Shortly after I came to this coast, the Domestic Committee sent out a Missionary to labor among the Chinese in San Francisco; but after remaining here a year and doing nothing, he was recalled.

The first important move in our Church was made by the Rev. Henry D. Lathrop, Rector of the Church of the Advent, in this city, about a year since, in the establishment of a Chinese Sunday-school, which met every Sunday afternoon, and also every Thursday evening. The first Anniversary was held last Sunday evening, in his Church, and it is an account of this meeting—one of the most striking Services ever witnessed in the Church on the Pacific coast—that I wish to bring before your readers, to show them what can be done among the Chinese by proper Christian effort.

The Church of the Advent was densely crowded by a congregation who evinced the greatest interest in the novel Services. Besides the Rev. Mr. Lathrop and myself, the Rev. Dr. McElroy (who has lately come out to take the Church at Santa Clara) was in the chancel. In front of the chancel were seats occupied by some seventy-five Chinamen of all ages and sizes, who participated in the Services, and seemed highly pleased with the interest taken in them by the persons present.

The Service was commenced by singing Heber's Missionary Hymn, which always has an inspiring effect. Appropriate prayers were then read by the Rector.

The superintendent of the school, Mr. William R. Wadsworth, then read his Report, from which we learned that the school was begun last November, on Sunday afternoons, and the attendance ranged from

twenty-five to thirty-eight. There are about the same number of teachers, as it is found necessary, at first, to have a teacher for each scholar. The plan pursued is, to teach them English, beginning with the alphabet, and it is surprising how rapidly they learn our language. This opens the way for conveying to them religious instruction. Singing, too, is an important element in their Services, and in this they take great delight.

This was followed by the reading of a Report from the Secretary, an intelligent Chinaman, well acquainted with English. He was to have read it himself; but at the moment, probably overcome by the sight of the crowded congregation, his courage failed, and he requested Mr. Wadsworth to read it for him.

The pupils then sang the Hymn, *I'm a stranger here*, keeping good time. They next repeated, with Mr. Wadsworth, the LORD'S Prayer and the Commandments, after which they stood up, and, singly each repeated one of the Commandments. This was followed by the Hymn, *Walk in the light*.

Mr. Wadsworth then read a number of letters in good English, addressed by members of the school to their teachers. The sentiments, too, were excellent, showing a high appreciation of the instruction they received, and, in several cases, displaying a clear knowledge of Christian doctrines. We copy one, which was written in an excellent style of penmanship.

SAN FRANCISCO, *October 27, 1869.*

KIND FRIEND: I take pleasure in addressing a few lines to you, as you requested. I have attended school at the Church of the Advent for the past few months. We are all improving in reading, praying and singing. We have many kind teachers in our school, and our Superintendent, Mr. Wadsworth, is very kind to us all. I feel very grateful to you for your patience in teaching our people, and telling about JESUS CHRIST, the SON of GOD, and the miracles that he has done upon the earth. The Bible tells us, thou shalt not steal, nor lie, nor bear false witness against thy neighbor. It teaches us to be good and love God. I feel very much interested in Bible stories, and hope in time to be better able to understand it. I have many things yet to learn, and mean to keep on studying and trying to inform myself. I am in the habit of visiting this school nearly every Sabbath, and feel glad to see our young men improving. We feel grateful to the American people for sending Missionaries to our country to instruct our people in the Christian Religion. This is a thing much needed and in most parts appreciated. Yours respectfully,

LUM SING BING.

The reading of the letters concluded, the school sang, *Dare to do*



*right*; after which came a short address by Mr. Gibson, who has been one of the foremost in organizing these schools in the city, followed by an appeal from Mr. Lathrop in his usual earnest manner.

Then another Hymn; then the Collection was made, which was large, and the Services were closed by my reading some appropriate Collects, and giving the Benediction.

Thus ended one of the most interesting Missionary meetings I have ever attended. It proves what can be done for these heathen who are thus brought to our door, and we trust, as they are scattered through our land, their Christian brethren will take courage from this exhibition, and not suffer them to utter the complaint—"No man careth for my soul!" The Church of the Advent has set a noble example, the influence of which will be felt through our whole country.

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### *A LETTER FROM BISHOP TUTTLE.*

SALT LAKE CITY, Nov. 3, 1869.

REV. AND DEAR SIR: In September I wrote about my tour in Montana; now I wish to tell you something of my visit to Idaho.

Before I went to Idaho, on Sunday, September 19, I advanced to the Priesthood the Rev. Mr. Haskins, in Independence Hall. Our Services were quiet and orderly. I trust that, under God's blessing, they wrought good. I know that this, my Primary Ordination, was of singular interest to me. But I also know that this town is too full of "Apostles" and "Bishops," and hears too often of the "Holy Priesthood" of Brigham Young and his "counsellors," for this event to have been of much account to others.

You know not what a distressing caricature of the Primitive Church Catholic this Mormon system is.

On the 21st I went to Idaho, accompanied by Rev. Mr. Goddard. For the first time in a visitation of my field I "took the cars." We went one hundred miles by rail, and three hundred by stage, and reached Boise City, where, in St. Michael's Church, on Sunday, 26th, I advanced the Rev. H. L. Foote to the Priesthood.

A solemn and sad week, indeed, was that to us. On Monday Mrs. Foote died, and on Wednesday we buried her in that most forlorn of all places, a cemetery unfenced, and utterly destitute of trees or grass. Mr. Foote remains in Boise, faithfully helping Mr. Miller. These two are the only Ministers of any kind in Boise, and the only Protestant Ministers in the entire Territory of Idaho.

They take care of St. Michael's Parish-school, in which are sixty scholars, and are doing Missionary work and holding stated Service

in the adjacent (!) towns of Idaho City and Silver. The former town is thirty-six miles distant from Boisé; the latter sixty-five. I visited both these towns, and in the former baptized two adults and seven children. In both are still the Chinese Josh-houses. In each is now a Romish Church.

There must be, I think, three or four thousand Chinese in and around Idaho City. How are these Pagans to be Christianized? It seems to me that it is to be done only when the Chinese bring their wives and children with them, so that the children may be taught our language and the truth as it is in JESUS. I had the satisfaction on this trip of meeting one Christian Chinaman. As a boy, Kum Lum was educated in the Presbyterian school at Canton. He is now a man, constant in attendance at church in Boisé, and much in earnest in pleading with his countrymen to forsake their idols, and worship with him the true and only God. I had a conversation with him, and found him very intelligent. He said he could have but little influence with the grown Chinamen about him. He expressed the hope of one day going back to China to serve as a Missionary to his own people. On Sunday, October 17, in St. Michael's, Boisé City, I Confirmed five.

The record of Mr. Miller's ministerial life in Boisé in steady, persevering, effectual work for the Church, is worthy of the highest praise. In both parish and school his labors have been most abundant, and they are by no means barren of results. Because he has met the demand, no Romish "sisters' school" has come into Boisé. He has gathered about him an intelligent, earnest, helpful vestry; and his people seem willing cheerfully to bear the burdens which the steady maintenance of Church Services bring more and more upon them. May God bless them and him, and fill up such measures of happiness and reward as shall be good for them, for the SAVIOUR's sake.

Now, I find myself domiciled in Mormondom, and here is the place to do good, as God may incline and help us, in more ways than one. This strange town is filled up with poor people:—with poor Mormons, and especially with poor "apostates."

These cannot get help or employment from the "orthodox." In distress and sickness they have only us to come to; calls for aid that rouse all our sympathies are constantly made to us. We mean to give relief in all ways that we can.

May I say, how, among other ways, ladies and others at the East can help us? Send on to me barrels or boxes of garments, new or old, for men, women, and children; boots, shoes, groceries, etc.; and we will faithfully be your almoners to distribute your bounties where they will cheer up many a poor suffering fellow-mortal. Only may I beg that all kind givers will pay transportation expenses, at least to Uintah, U. P. R. R., as I have no funds for meeting these.



I find myself, also, in direct charge of St. Mark's School here. In it are one hundred and twenty-five scholars. Messrs. Foote and Haskins and myself, all teach in it. So many of our scholars are too poor to pay tuition that I do trust that all our former scholarships (\$40 each per annum) will be renewed, and that some more will come in. Thus only can we secure such income from the school as not to be financially swamped. Our necessary expenses are from \$250 to \$275 per month. There are three boys in it (aged respectively 20, 18, and 15 years) whom I hope with God's blessing, to train to be Candidates for Holy Orders.

Though our skies are most sunny, life here is not of the cheeriest kind. The disturbing queernesses around us do not add to our happiness. Yet, frankly and honestly, I think we are doing a good and most important work. While we are lovingly faithful may God bless us.

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### *SUPPRESSED DISLIKE.*

WE ask the immediate and earnest attention of all the Christian women who read *THE SPIRIT OF MISSIONS*, to the following circular, relating to work in Oregon. We say Christian *women*, for the reason that Mrs. William Welsh, widely known for her zeal in all good works, has accepted the leadership in the enterprise of which the circular speaks, and because the work itself is in the interest of Christian womanhood, and not because we suppose that Mrs. Welsh will have the slightest objection to receiving contributions, great or small, from Christian *men*. We hope and pray that the *five thousand* dollars needed to put St. Helen's Hall, Portland, Oregon, into thorough working order, so that it may, at once, become self-supporting, will be promptly forwarded to Mrs. Welsh. When she has accomplished what she has now in hand, in the interest of Church female education in Oregon, we propose to ask her to take the lead in a similar work for Bishop Tuttle, in Salt Lake City.

The readers of *THE SPIRIT OF MISSIONS* are aware that we have no particular liking for *specials*. They go, it is true, to the aid of the work somewhere, but they do not help the Committee in the redemption of their pledges made to our Missionary Bishops and other Missionaries; but when the leadership in good works is given to Christian women by Bishops, Presbyters, and Laymen, and they modestly and yet resolutely accept the task, our dislike of *specials*

shall be, as far as possible, suppressed, and they shall have the benefit (if benefit there be in them) of any and all earnest words that we can write or speak. Let Mrs. Welsh have, without inconvenient and disheartening delay, the *five thousand* dollars for which she asks, and then we will persuade her, if we can, to ask for *five* or *ten thousand* dollars more, in the interest of the very important and very difficult work of Bishop Tuttle.

#### THE OREGON MISSION.

When, at the last General Convention, the choice of the Church fell upon the Rev. B. Wistar Morris, and her commission was given him to go as Missionary Bishop to Oregon and Washington Territory, two things were evident:

1st. He looked upon this choice of himself as a *command* which he could not disobey: and,

2d. The choice of her delegates was with singular unanimity ratified by the Church at large, without respect to party prejudices. Everybody said that the choice could not have fallen upon a man more fit to be chosen.

Something else is now becoming evident, viz: that this opinion is proving itself well-founded. Bishop Morris has thrown himself into his vast work with characteristic energy and practicalness; and while it is, perhaps, too soon to look for *results*, while even *plans* are, from the necessity of the case, in an inchoate condition, yet results are visible, and in such a way as to point to a very bright future, *if the Church which sent this Bishop to ultima thule will only, at the start, give him tools wherewith to work.*

By far the most important part of that work is the education of the youth of Oregon, especially of girls. This he felt from the start, and accordingly made arrangements for the purchase of some very desirable property in Portland, Oregon, to be used as a boarding and day-school for girls. Enough money, however, was not given, in answer to his appeals, to pay for *fully*, and to furnish, St. Helen's Hall, Portland. Five thousand dollars at least are still lacking to put this institution into thorough working order, and then it will at once become self-supporting.

Information of some of the needs of this work (which need not here be repeated) was given to the Board of Missions at its last Annual Meeting in New York; and the result of that information was an enthusiastic determination on the part of the Board, that St. Helen's Hall should not remain unprovided with what might be necessary to the full measure of its usefulness. On the motion of the Bishop of



New Jersey, warmly seconded by the Bishop of Nebraska, it was with great unanimity resolved, that Mrs. William Welsh, of Philadelphia, together with such ladies as she would associate with her, be respectfully requested by the Board to act as a Committee to secure the thorough furnishing of St. Helen's Hall.

This request Mrs. Welsh has acceded to, and is endeavouring to carry out in the spirit in which it was made.

A few extracts from letters received from Bishop Morris, and one of his teachers, last week, will show the nature and the present great success of the educational work which he has undertaken in Oregon. *The only other schools are those of the Roman Communion.*

The Bishop says:—

"The work grows and enlarges daily. I have started a *second* girls'-school at Corvallis, about ninety miles further south than Portland, under Mr. C. M. Blake, formerly a Presbyterian minister, now waiting Orders in the Church. The citizens have given us a square of ground; and with some assistance we will put up a chapel and school-house. Mr. Blake is acting as lay-reader, &c., and has a school of thirty-five girls, and constantly increasing.

"There is one thing that we find particularly pleasant in Church work in this new country. There is very little prejudice against us. We are considered so far removed from 'the Catholics,' and so much less to be feared than they, that all the denominations around us welcome us and our schools most cordially."

"St. Helen's Hall (Portland) is doing grandly. We number this week eighty-eight or ninety. From what we hear, by the beginning of the next year, we shall reach one hundred and twenty-five. We now have nine boarding-scholars, and must make arrangements for *thirty*, I suppose, before spring. The next thing will be to *enlarge* our school-room, which I think we must do by the next term. We have sent East for two more teachers. I think our prospects are most encouraging for a large and influential and self-sustaining institution, if we can once get under way without debt. We have a fine and commodious building which will be completed in another month. We expect to be in it by December 1st. . . . Our difficulty is that everything has come upon us at once. If we had taken two or three years to grow into our present proportions, our enterprise would have been much more manageable. Our teachers are *thorough* and *conscientious*—the very things this country has been in need of. They took hold of this large school and put it in immediate running order with admirable tact and ability. . . . The proposition to raise us \$5000 will, if it succeed, be an immense relief. I think we have a great opening before us, and that, with God's blessing, we can do a good work here. The strength

of the Romanists has been in their schools. Without them they would have done nothing here."

The undersigned begs, in addition to the above, to say a few words to those of our Church people who really *believe in* and *love* the Church, and wish to see her blessed influence extended.

1st. The education of the young, and especially of girls, has been experimentally found to be, in all cases, by every communion which has tested it, the surest, the strongest and most enduring mode of doing Missionary work.

2d. This Bishop, whom the unanimous voice of the Church sent to do her work in a peculiarly hard field, has fully grasped the situation, and is striving to do *his* Missionary work in this surest, strongest and most enduring mode.

3d. A few thousand dollars will enable him, by God's blessing, not only to strive but to succeed.

4th. Shall he or shall he not have the means of assured success?

5th. Those who desire to answer this question in the affirmative, will confer a favor by promptly sending evidences of that desire to Mrs. William Welsh, 1122 Spruce Street, Philadelphia, or to

J. ANDREWS HARRIS,  
*Chestnut Hill P. O., Philadelphia, Pa.*

## UNITY.

THE Unity of His Church was among the last loving thoughts that filled the mind of our Blessed LORD, ere He was betrayed into the hands of sinful men. All through the years of His ministry on earth, He had endeavoured to knit His disciples more closely together in the bonds of love, that so He might prepare them for their membership in the undivided household of His Church, the second Jerusalem, "built as a city that is at unity in itself." And when

"At the last Great Supper seated,"

not even the dark cloud of those impending dangers which so afflicted His human soul, shut out from His tender gaze the vision of His much loved Church. Even then the meek and lowly "JESUS lifted up his eyes to Heaven, and said, FATHER the hour is come.

. . . And now I am no more in the world, but these are in the world, and I come to Thee. HOLY FATHER, keep through



Thine own Name those whom Thou hast given Me, that they may be one, as We are." And again, as though the thought were uppermost of all the many thoughts which crowded in His mind: "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one as Thou, FATHER, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the Glory which Thou gavest Me, I have given them; that they all may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one."

From out the windows of that upper room in which the feast was kept, floats on to us through all the solemn stillness that hangs above the graves of centuries, the burden of CHRIST's prayer. It comes from the far past indeed, but with a power which neither time nor distance have abated, to shame us for our divisions, to stir the heart yet loyal to the will of the MASTER, to renewed exertions after the fulfilment of His supplication.

That our dear LORD designed His Church ever to be one, visibly as well as invisibly, is no question among us who call ourselves Churchmen. That our sins have interfered with His gracious purposes is, alas! no less evident. And this is a matter which intimately concerns us as a *Missionary Church* — though it were a pertinent inquiry, who ever heard of a Church that was *not* a Missionary Church?

We look to see the conversion of the world. Well may we stand amazed at the magnitude of the task before us ere we can rejoice in the consummation of our hopes. The work *is* immense. And all the while, souls are taking their flight from earth, and carrying their sins with them, to be hereafter presented before the Judgment Seat of CHRIST. How, then, can we soonest secure the end which we have in view? How else, than by seeking the face of the LORD, and by praying Him to do away with all those differences, all those jealousies, and all those miserable discords which so unfit us for the work which we have to do?

The unity of the mystical body of CHRIST our LORD, is an end which we should keep steadily before our eyes, and for which we should labour and pray. There is a special blessing promised to "the peace-makers," and the late Conference at Lambeth bade the members of the Anglican Communion seek, especially in that Holy Sacrament which sets

forth the love of JESUS, the fulfilment of His prayer that His Church might be one.

Ask we then, of Him Who is so ready to hear, and so able to grant, that He will dispose the hearts of all His servants to truth, unity and concord. Let each of us strive to overcome in himself all prejudice, to bend his own will to the holy will of God, to seek those things which make for peace, and to rest not night nor day, until all those who confess the holy Name of God shall agree in the truth of His holy word, and live in unity and godly love.

Then shall the Church go forth "terrible" to her foes "as an army with banners," and to the souls that sleep in sin, or are groping about in the darkness of this lower world, "clear as the sun."

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### *WORK AMONG THE CHINESE.*

THE very interesting letter from Bishop Kip, printed elsewhere in our present number, has already appeared in THE DOMESTIC MISSIONARY. It was written and sent to us for THE SPIRIT OF MISSIONS, but coming too late for the December number, we gave it first to the readers of our other Paper. The facts recorded in this letter are singularly significant and hopeful.

The Domestic Committee, in their Report to THE BOARD OF MISSIONS, in October last, drew attention to the importance and duty of commencing Missionary work without delay among the Chinese in our own country.

Immediately after the reading of the Reports and their reference to Special Committees, the Rev. Dr. Claxton, of Philadelphia, who had recently returned from a visit to California, addressed the Board in a very clear and earnest way on the duty of the Church in the matter of work among the Chinese, and offered the following Resolution, which was unanimously passed :

*Resolved*,—That the Board would commend to the special attention of the Committee on the Report of the Domestic Committee, that portion of said Report which has reference to the Chinese in the United States.

The Special Committee, whose attention was thus called to this subject by the Board, in their Report, used these words :



"The question of caring for the Chinese already living in America in great numbers, that are soon to be vastly enlarged, is forced upon this Committee, alike by the Report and the Resolution of the Board, and by the pressure of a Providential problem whose solving cannot much longer be delayed.

"The Domestic Committee are unwilling to recommend the call of any Missionaries from China. But they suggest a special fund for the education of such native Chinese as the grace of God may have led, or may lead, to seek Holy Orders; and a requisition for this purpose for candidates, upon the China Mission, American or English."

The following Resolution, presented by the Committee, was unanimously passed:

*Resolved*,—That, with the consent of the Bishops in whose Dioceses the work can best be done, the Domestic Committee be authorized to collect special funds for the establishment of a Mission and Training-school, for the purpose of preaching the Gospel to, and training a native Ministry for, the Chinese in America.

Thus the matter stood at the adjournment of the Board. There was then, as far as the Board and the Domestic Committee could see, no prospect of procuring candidates for Holy Orders, short of the Mission in China, and the prospect of obtaining them from that source was dubious enough.

There is now, it would seem, good reason to hope that the Chinese Sunday-school, connected with the Church of the Advent in San Francisco, may be able to supply the candidates as soon as the funds can be secured to defray the expenses of their education. He must be very dull of vision who cannot perceive a very significant note of encouragement here.

GOD is providing work for His people in this land much faster than they are providing the men and the means to do it. The disproportion here is very marked, and, if it be not corrected, may bring upon us wasting judgments instead of refreshing mercies.

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## *A FEW WORDS TO OUR SUBSCRIBERS.*

### I.

WE wish them a HAPPY NEW YEAR, and pray GOD, our HEAVENLY FATHER, to give and continue to them health, peace, prosperity, and a mind to work earnestly and patiently for the strengthening and

extension of His Kingdom, in this land, and throughout this wicked world.

## II.

We have a favor to ask (if favor to us rather than something in the line of their own duty, they may regard it), namely, that each of them will endeavor to procure, during the present month, a new subscriber to *THE SPIRIT OF MISSIONS*. This done, and it would require, we are confident, but little exertion to do it, the circulation of this Magazine would be increased by TEN THOUSAND copies, and this increase could hardly fail to bring a large amount of money to the aid of our work. For once, let us have TEN THOUSAND CHRISTIAN men and women engaged in procuring subscribers to *THE SPIRIT OF MISSIONS*! The employment by each, of about thirty minutes, and the same number of earnest words, will accomplish the desired result.

## III.

Bills for subscriptions, due January 1st, 1870, will be sent out, with as little delay as possible. As a favor, or any way our friends may choose to regard it, we ask that they may be promptly paid. We are willing to work hard, but we think it hardly right that we should be subjected to anxiety and annoyance in the matter of collections here referred to.

Dear Friends, we are not scolding, only asking that, to the extent of your ability, you will save us from trouble, and inspire us with courage.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from:  
November 1st to December 1st, 1869, inclusive:

ALABAMA.			ARKANSAS.		
<i>Greensboro</i> —Rev. R. H. Cobbs.....	\$5 00	\$5 00	<i>Fayetteville</i> —.....	\$6 25	
			<i>Washington</i> —Grace.....	3 00	\$9 25
ALBANY.			CONNECTICUT.		
<i>Albany</i> —St. Peter's.....	192 70		<i>Cheshire</i> —St. Peter's.....	20 29	
“ Delegate Meeting, one-third, expenses deducted	35 52		<i>New Haven</i> —Mite box, the Misses Edwards' School, for Santee.....	25 00	
<i>Coxsackie</i> —Christ.....	5 00		“ The Misses Edwards, for Hospital at Santee.....	25 00	
<i>Cooperstown</i> —Christ, five readers of “The Spirit of Missions”.....	5 00		“ Three sisters' offerings (of which for Bp. Tuttle, \$100).....	103 00	
<i>Hobart</i> —St. Peter's.....	7 57		<i>Woodbury</i> —St. Paul's.....	13 50	186 79
<i>Plattsburg</i> —Trinity.....	53 67				
<i>Rensselaerville</i> —Trinity.....	4 00				
<i>Troy</i> —St. Paul's, a member.....	5 50	308 96			



DELAWARE.

<i>Milford</i> —Christ.....	\$7 50	\$7 50
EASTON.		
<i>Chester Parish, Kent Co.</i> .....	15 00	
<i>Somerset Parish</i> .....	25 00	40 00

ILLINOIS.

<i>Chicago</i> —From readers of "The Spirit of Missions" (of which for St. John's Grove, Va., \$4.06).....	12 00	
" J. F. C. ....	3 50	
" E. H. G. ....	1 00	
" W. S. M. ....	10 00	
<i>Fairbury</i> —Miss. station.....	2 00	
<i>St. Anne's</i> —Rev. C. B. G. ....	1 00	29 50

INDIANA.

<i>New Albany</i> —A communicant....	2 50	
<i>Saundersville</i> —Trinity.....	3 00	
<i>Terre Haute</i> —St. Stephen's, three contributors.....	5 00	10 50

IOWA.

<i>Council Bluffs</i> —Collected by Miss Chamberlain, for Dry Grove.....	2 00	
<i>Mount Pleasant</i> —St. Michael's....	8 50	10 50

KENTUCKY.

<i>Georgetown</i> —Holy Trinity.....	10 00	
<i>Louisville</i> —Christ, a member.....	2 00	
<i>Paris</i> —St. Peter's.....	10 00	22 00

LONG ISLAND.

<i>Brooklyn</i> —W. R. H., for St. Helen's Hall, Portland, Oregon.....	5 00	
<i>Jamaica</i> —Miss. box.....	8 00	
<i>Newtown</i> —F. B. S.....	3 50	16 50

MAINE.

<i>Winn</i> —St. Paul's.....	13 00	13 00
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MARYLAND.

<i>Elkton</i> —Trinity.....	13 27	13 27
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MASSACHUSETTS.

<i>Boston</i> —A lady, through Rev. N. G. Allen, for Santee....	1 86	
<i>Cambridge</i> —Christ.....	70 00	
<i>Charlestown</i> —Family miss. box...	20 00	
" A friend of Missions	50 00	
<i>Concord</i> —G. W. N.....	2 00	
<i>Lowell</i> —St. Anne.....	44 00	
" S. S., a dew-drop	1 10	
<i>Millville</i> —St. John's, two communicants, of which for Bp. Morris, \$7; for Bp. Tuttle, \$7; for Santee, \$7.....	21 00	
<i>Northampton</i> —A subscriber.....	1 00	210 46

MICHIGAN.

<i>Dexter</i> —St. James.....	5 00	
<i>Jackson</i> —St. Paul's.....	86 85	
<i>Jonesville</i> —Grace.....	6 00	
<i>Pontiac</i> —Zion.....	25 60	
<i>Tecumseh</i> —St. Peter's, for St. Alban's Mission, Cleveland, Tenn.....	10 00	133 45

MINNESOTA.

<i>Basswood Grove</i> .....	\$5 45	
<i>Point Douglass</i> .....	4 79	
<i>St. Peter</i> —Holy Communion.....	3 36	
<i>Vermillion</i> .....	1 80	\$15 40

MISSISSIPPI.

<i>Port Gibson</i> —Epiphany.....	5 00	
<i>Pullona</i> .....	5 00	10 00

MISSOURI.

<i>Prairieville</i> —St. John's.....	8 50	
<i>St. Louis</i> —Holy Communion.....	30 00	
" Trinity, " K.".....	8 00	
" St. George's, part of collection.....	57 14	
<i>Sedalia</i> .....	2 00	105 64

NEBRASKA.

<i>Omaha</i> —Trinity.....	30 00	30 00
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NEW HAMPSHIRE.

<i>Dover</i> —St. Thomas.....	83 00	
<i>Portsmouth</i> —A friend.....	2 00	35 00

NEW JERSEY.

<i>Belleville</i> —Christ, for Sauk Centre, Minn.....	50 00	
<i>Burlington</i> —St. Mary's (of which from Mrs. E. B. Grubb, for P. C. M., \$50; for Bp. Morris, \$25; for Bp. Clarkson, \$25; from Henry B. Grubb, for Bp. Tuttle, \$25; from C. R. Grubb, for Bp. Randall, \$25; from Miss Effie P. Grubb, for Bp. Morris, \$25)....	219 00	
<i>Jersey City</i> —Grace S. S., for P. C. M.	80 01	
<i>Newark</i> —Mr. and Mrs. Gordon....	2 00	
<i>Paterson</i> —St. Paul's, for Bp. Whitaker.....	30 74	381 75

NEW YORK.

<i>New York</i> —Grace, special for Bp. Whitaker.....	1009 80	
" Holy Communion.....	5 00	
" Nativity Schools, for Missions in Minnesota.....	10 00	
" Chapel St. Chrysostom, opening Service....	133 74	
" Trinity, D. A. C., quarterly payment of pledge.....	75 00	
" "S," for hospital at Santee.....	50 00	
" "One of Jacob's Sons".....	5 00	
" One-third collection of Board of Missions Sessions, expenses deducted.....	16 15	
" A subscriber.....	5 00	
<i>Port Chester</i> —St. Peter's, Mrs. J. E. M.....	1 00	
<i>Port Jervis</i> —Grace.....	3 60	1314 29

NORTH CAROLINA.

<i>Bath</i> —St. Thomas.....	1 35	
<i>North Creek</i> —Free Church.....	0 65	2 00

## OHIO.

<i>Delaware</i> —A friend (of which for Bp. Huntington, \$15; for Bp. Whipple, \$15) \$30 00		
<i>Oberlin</i> —Christ, a friend, for Santee, \$5; the Rector, for same, \$5.....	10 00	\$40 00

## PENNSYLVANIA.

<i>Germantown</i> —A family of six, in answer to Appeal.....	6 00	
<i>Philadelphia</i> —Ascension, for Bp. Randall.....	20 00	
" St. James.....	5 00	
" J. C. B.....	3 75	
" A. F. Wheeler.....	31 00	
" In Answer to Appeal from M. T. P., E. P., S. T. P., D. P., and W. P. P.....	5 00	
" A. F.....	6 50	77 25

## PITTSBURG.

<i>Erie</i> —St. Paul's.....	52 63	
<i>Pittsburg</i> —A family who read "The Spirit of Missions".....	10 00	
<i>Sugar Hill</i> —Intercession.....	2 00	64 63

## RHODE ISLAND.

<i>Providence</i> —St. Andrew's, for education of boy at Salt Lake.....	20 00	
" St. John's "S.".....	15 00	
" Two subscribers.....	5 00	40 00

## SOUTH CAROLINA.

<i>Abbeville</i> .....	10 00	
<i>Charleston</i> .....	1 00	11 00

## TENNESSEE.

<i>Bolivar</i> —St. James.....	15 00	
<i>Somerville</i> —St. Thomas' S. S. . . .	6 00	21 00

## VERMONT.

<i>Burlington</i> —St. Paul's Ladies' Sewing Society (of which for Bp. Tuttle, \$60).....	64 00	
<i>St. Alban's</i> —St. Luke's.....	40 00	104 00

## VIRGINIA.

<i>Portsmouth</i> —Trinity.....	\$18 00	
<i>Staunton</i> —A willing mind.....	10 00	\$28 00

## WESTERN NEW YORK.

<i>Albion</i> —P. A. F.....	4 00	
<i>Bath</i> —St. Thomas.....	11 00	
<i>Buffalo</i> —Grace, for Rev. E. B. McGuire.....	12 25	
<i>Geneva</i> —Trinity, "D.".....	100 00	
" M. W. S.....	1 50	
<i>Honeoye Falls</i> —St. John's.....	6 70	
" A friend, Answer to Appeal.....	1 00	
<i>Niagara Falls</i> —Miss M., for Rev. J. Johnson.....	5 00	
<i>Rochester</i> —Grace, for Bp. Tuttle... ..	43 46	
" Trinity.....	100 00	
<i>West Dresden</i> —A friend.....	1 00	285 91

## WISCONSIN.

<i>Beloit</i> —"S." children miss. box..	4 50	
<i>Grand Rapids</i> —St. John's.....	4 00	
<i>Huntington</i> —St. John's.....	3 00	
<i>Platteville</i> —Trinity.....	10 00	
<i>Ripon</i> —Family miss. box.....	5 00	26 50

## YOUNG CHRISTIAN SOLDIER.

Receipts for the month.....	549 83	549 83
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## YOUNG SOLDIERS' DEPARTMENT.

Received for enlistments.....	102 35	102 35
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## DOMESTIC MISSIONARY.

Receipts for the month.....	25 58	25 58
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## MISCELLANEOUS.

Mrs. T.....	5 00	
Protestant Episcopal Jews' Mission School.....	1 06	
Anonymous.....	1 00	
Cash.....	4 00	
A friend of Missions.....	30 00	
Cash.....	2 00	
Cash.....	1 00	
Cash.....	5 00	
Monthly payment, "A.".....	10 00	
<i>Milchellville</i> —M. N. J.....	2 50	61 56

Received—For General Purposes.....	\$2,603 69
" " Special .....	1,744 68

Receipts for the month.....	\$4,348 37
Amount previously acknowledged.....	8,715 04

Total since October 1st, 1869.....	\$13,063 41
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*BOARD OF MISSIONS.*

## REPORT.

## CHAPEL OF THE HOLY SAVIOUR.

TUESDAY AFTERNOON—(*Continued.*)

DR. HAIGHT—I read also with great interest the Report of the Body to which my friend has referred. If I understand the matter, they do exactly what we do. They receive the Reports of their various Executive and other Committees, and attend to the various matters of business which are presented in them. The main point of difference between us is, that the members of that Board attend punctually and faithfully its sessions, and give strict attention to the business of the hour, whether it is interesting or otherwise. Their aim seems to be to do their duty, without looking to any sensible result, in the way of feeling and excitement, as the reward for so doing. When the members of this Board shall come here, with this spirit and determination, to do the duty which the Church has given them to do, then they may reasonably hope that God's blessing will rest upon them, and that He will give them true pleasure and comfort in their assemblings.

DR. CLAXTON—I have attended a Meeting of the American Board. Missionaries came in and told of their fields, and the work that they were doing, as the Apostles did in the early days. They told what God had done through them, and after each account, some one proposed to ask God's blessing on that special work. There was no red-tape there. Every one felt that the work was God's work.

DR. HAIGHT—Reports from our Missionary Bishops have been read among us. They could not be here in person, but they have been here by their Reports. One, however, the Missionary Bishop to Africa, is here in person.

MR. WELSH—I think that we had better not pass that Resolution. It sounds like trying to crush out voluntary Associations. I do not think that we shall be troubled again by their meeting at the same time with us.

DR. HOWE—They are not voluntary Associations. One was the "Society for the Increase of the Ministry," another the "General Theological Seminary," and another the "House of Bishops." Let us come together when we can turn our hearts and thoughts wholly to this blessed work. This is no imperative Resolution, but only a request.

BISHOP TALBOT here announced that the Report on the Report of the Domestic Committee was ready, so far as it could be prepared before



the reception of the Reports of the Missionary Bishops. This Report was then read.

On Motion of Mr. WELSH, the subjects treated in this Report were made the order of the day for half-past seven this evening.

The Report of the Committee on the Report of the Foreign Committee, was then read by the Bishop of New Jersey.

BISHOP LITTLEJOHN—I was pained to hear remarks made a short time since as if the proceedings of this Board were wanting in interest. I feel, after hearing these two Reports, the one read by the Bishop of Albany, and the other by the Bishop of New Jersey—which latter was marked by the vigor of its grasp of the Foreign work of the Church—as if it had been good for us to be here.

## TUESDAY EVENING.

### BUSINESS MEETING.

The Rt. Rev. the Bishop of Ohio in the Chair.

The Bishop of Albany read the following Resolution, submitted by the Committee on the Report of the Domestic Committee:

*Resolved*,—That the Bishops of our several Dioceses be respectfully asked to call the attention of their Clergy to the necessity of arousing the parishes to a more energetic support of our Missions, Domestic and Foreign, and to use as their agents and instruments for the diffusion of information, and the awakening of interest, the members of the Board of Missions in their respective Dioceses.

DR. HAIGHT—I would like to ask the Chairman how he proposes that the Bishops should use those members of the Board?

BISHOP DOANE—The idea is that there should be some change in the manner of election. That the members of the Board should be elected by the Dioceses to which they belong. Until then the members might be organized by each Bishop into Committees in their respective Dioceses.

DR. HAIGHT—I remember that a similar Resolution was last year passed by this Board, but the plan was only adopted by one Diocese. I do not like repeating a Resolution that has been tried and found useless.

MR. WELSH—We must have “Line upon line, precept upon precept.” The fact that one Diocese adopted the plan is an earnest of more. The object of the Resolution is that members of the Board may not be allowed to forget that they are members.

DR. PITKIN—I came here prepared to offer a resolution to the same effect as this one. The Diocese of Michigan did work in accordance with the Resolution passed last year. We are not to come here and pass Resolutions, and then go home and suppose that they will work themselves. There are many ways in which we, when we go back to

our respective Dioceses, can work as members of the Board. Last year I went back to my work, and carried with me accounts of what had been done for Missions. I told how, of our seventy-five parishes, *fifty* had not contributed anything to this cause during the preceding year, and I tried to stir up the people to work. Who will do the same thing elsewhere? Here, in New York, there are one hundred and twenty-five non-contributing parishes. Who will go back to their homes, and do this work?

MR. HARRIS—As I understand it, this Resolution looks to the personal influence of the Rectors in their congregations, and of the Members in their Dioceses. I have noticed that when a Rector keeps stirring up the minds of his people, by way of remembrance, he never fails of means. We may work in different ways; but when we teach our people to do this work as a duty to God, there is no need of begging. If Bishops will organize the work in their Dioceses, then we can go on; but it is hard for a Presbyter or Layman to have much influence in this way, outside of his own parish, unless the Bishop will take the lead. I have never received any intimation of any such organization in the Diocese to which I belong, since the Resolution was passed last year. This is not said to cast blame upon my Bishop. He is too busy to take up this work. He does attend to our Diocesan Missions. These are so extensive as to fully occupy the time of our Convention. I only state these facts to show that this Resolution cannot always be carried out. But I will heartily join in the request that the Bishops will set the people to work.

DR. GIBSON—It might be expected that New York should lead off in this work; but I would remind my brother of St. Paul's that our attention has been taken up with the division of the Diocese, and other matters of importance. But the subject of Domestic Missions has not been neglected in our Diocese, for, by Canon, every parish is required to take a collection for this object once a year, or the Rector loses his seat in Convention. No one object is made more obligatory upon us than that of providing for Domestic Missions. I should recommend that it should be made obligatory upon all parishes. I would recommend not only the carrying out of that Canon, but the taking of specific pledges from members of the parish, every one, from the beginning of the year, estimating how much he or she can give.

DR. HOWE—Is there any reason why we could not incorporate the work of Foreign Missions in this Resolution?

BISHOP DOANE—This is only a Report on the work of the Domestic Committee.

DR. F. VINTON—I move that, in addition to this Resolution, we

should recommend the General Convention to pass such a Canon as has been spoken of by our brother from Central New York.

BISHOP LAY—I think the expediency of such a recommendation somewhat doubtful. We are going beyond our province when we make suggestions to Conventions and recommendations to Bishops. The carrying on of this work depends, after all, upon the faithfulness of the parochial Clergy. We see an illustration of this in the English Societies. An American Clergyman of note can scarcely touch the shores of England before he receives letters from Rectors, asking him to come to their parishes and preach for the “Society for the Propagation of the Gospel,” or the “Church Missionary Society.” I remember an English Clergyman, after a Missionary Meeting, putting aside the gold and silver, and taking up, and with the greatest pleasure showing to me, the large number of pennies contributed by the children of laborers. Let us press the point of individual responsibility.

DR. MONTGOMERY—The Bishop of Easton has hit the nail upon the head. We do too much by Canon. As an American citizen, I do not like to be forced to do anything, and my people are like me. I petitioned, and so did all my people, against a Canon of the Diocese of New York, requiring us to take annual collections for certain objects. Do you know, Sir, that there stands a law upon record in the Diocese of New York, taking away a man’s right to vote in Convention unless he makes a collection annually for St. Stephen’s College! We are afflicted by overmuch legislation. I hope this Resolution will be withdrawn or voted down.

DR. F. VINTON—The protest given in Convention does not apply here. The natural man does not like to be under law. Does any one pretend to say that it is wrong to have a collection for Foreign and Domestic Missions? Are we to refuse, like spoiled children, to do our duty because we are reminded of it? We have been told of the many parishes which give nothing to this cause. Why do they give nothing? Because this is not made a part of their canonical duty. Suppose this Resolution were passed, then the beautiful picture given us of the work in England might be reproduced in our midst, when the day comes to make collections for Missions. I repudiate, from the bottom of my heart, the idea that when a Canon is passed it becomes our duty to resist it. As to penalties, I agree with what has been said.

DR. VAN KLEECK—The object of this Resolution is to ask the Bishop to lead us on, in a loving way, to do our duty; but, because I believe that the discussion of this Amendment would carry us through the whole evening, I move to lay it on the table.

MR. WELSH—Does not the gentleman know that that would carry with it the whole subject?



DR. VAN KLEECK—I withdraw the motion.

DR. HAIGHT—I do not wish the members of the Board to go away with the impression that there is any harsh tyranny exercised in the Diocese of New York in the matter of collections for Church purposes. The penal Canon, to which my brother of the Church of the Incarnation in this city referred, with so much emphasis, was only passed at the Convention before the last, and has in no case been put in force, and will probably very soon be modified or repealed. The truth is, that Canons, or Resolutions, requiring collections to be made, have very little effect. There always have been, and there always will be, I apprehend, a large number of Rectors and parishes who will not make the collections, and, so far as I know, this neglect has never been visited with any severer punishment than a passing notice in the Bishop's Address, or in the Reports of the Boards interested. The result of my experience is adverse to the enactment of any Canons or rules of this description, though I am not prepared to say that I would vote for the abrogation of those now in existence.

BISHOP ATKINSON—I can see that the passage of this Amendment would be injurious. We have no right to instruct Dioceses, and even if we had the right, it would not be expedient.

DR. A. H. VINTON—If Missionary offerings are not voluntary, they are taxes. I believe if our Treasury could be filled by forced offerings they would do no good—we should have no blessing upon them; but if we ask for them, without making them obligatory, it is very different. I apprehend that the Christian never feels so near to his SAVIOUR, as when he comes with full hand freely to give for His sake. I think we should err if we sought to enact this Canon. If this cause were urged by the Bishops, I believe that the Treasuries of both Committees would be filled. I believe that this is what we need. Can any Bishop who brings this subject, in love, before his Diocese, fail? I think not.

DR. F. VINTON—I do not want to trench on the dignity of Bishops and Conventions. I only want that they not only be asked to take up this work, but that the time for doing it should be suggested. I withdraw my Amendment.

BISHOP DOANE then read the Resolutions in regard to the work of the Domestic Committee among the Indians.

1st Resolution: *Resolved*,—That this Board cordially approves of the action of the Domestic Committee, in assuming the supervision and support of a Mission to the Santee Sioux Indians in Nebraska; and the Board urges its Committee to cherish and extend that Mission, until its blessed influences reach all the Sioux and other Indians in Nebraska and Dakota.

DR. VAN KLEECK—Will Mr. Welsh, who has lately visited these

Indian Missions in Nebraska, give us some account of what he saw there ?

MR. WELSH—Being called upon, I must give a brief account of my visit. I am sorry that neither Bishop Whipple nor Bishop Clarkson can be here to speak upon this subject, which seems to call for special notice, as this is the first year that this work has been carried on upon a large scale by the Domestic Committee.

This work takes a peculiar place as a foreign work under the charge of the Domestic Committee. The Committee entrusted the oversight of these Missions to a Layman, who has visited Nebraska with the special object of seeing them. The change that has recently taken place in these Indians is most marvellous. Seven years ago they were in a savage state. We saw in the possession of Bishop Whipple, a collection of weapons and charms once used by those who are now leading Christians, admitted to be so even by those who are most opposed to them. Such reverent worship I never saw elsewhere. Surrounded by evil influences, they are firm as a rock, winning praises even from their enemies. The effect of their example on their own people is very great. The wildest Indians are now influenced by these Christians, and desire the privileges that they enjoy. I saw wild Indians who had walked forty-five miles to beg that they might have a school near them. We met a man coming to beg that he might have a school near his house. He had told his little daughter that he was going to ask for a teacher, to make her like the little Sioux. I talked with these Indians, and told them that I did not come from the General Government, or to gain any thing for myself. If they were willing to live as they had lived before, I could do nothing for them; but that if they desired to live as the Christians lived, they should have lands in severalty. They all agreed that they wanted lands in severalty, and Christian civilization. One old sage got up, and said he thought that those who knew a better way ought to come and teach them. These men are connected with the wild tribes which are now giving so much trouble to the Government. The Board of Missions has not advanced one dollar towards this work during the year; it has all been done by an auxiliary society of ladies. This work must grow. It is an Associate Mission, and the Missionaries have the entire confidence of the Indians. If you had seen Paul Mazakuti coming up and thanking God, that we had taken so much interest as to go and see them, there would be no need for me to make this speech. Paul leaves his nice home, and, with his wife, goes off to live in a shanty, to work among the wild Indians, to found a Mission and a Hospital. These Indians have much to influence them against Christianity. Their Medicine-men tell them that they will be forever lost if they embrace our Religion. They say that when a Christian Indian dies, and goes to



the White-man's heaven, he is shut out because he is an Indian; then he goes to the Red-man's hunting-ground, but cannot get in because he has adopted the White-man's faith. They use strong efforts to keep their sick from the influences that surround them in our Hospital.

BISHOP ROBERTSON—This Resolution has an important bearing on the Church's work in the West. I am as far as possible from wishing to speak against the work among the Indians, but the work among the Whites, though prosaic, is as important as the more poetical work among the Indians, and two dollars among the Indians is not worth more than one among the Whites. I do not speak against the extension of this work, but when we ask for money we find that it is spent for work in other parts of the field. I would not speak against those other parts, but we ought to keep up the work, in greater measure still, in the established Dioceses.

BISHOP TALBOT—A Resolution will come up afterwards on that very subject.

This Resolution was carried, and the second was read:

*Resolved*,—That the Board cordially approves of the policy of the Domestic Committee, in enlisting in behalf of the Indian Missions the intelligence, financial skill, and business management of individual laymen.

A MEMBER—Mr. President, I cannot say that I have any objection to this Resolution, but it seems to me that we are introducing a new element into our Church, and I have a doubt as to its propriety. It seems to me that we are about to transfer this work to an unknown and irresponsible party.

MR. WELSH—We have no control in this work, except such as we hold under the Domestic Committee, and under the Bishops in whose Dioceses we labor. Bishop Clarkson asks to be relieved of this care. As to the poetry of Indian Missions, I think that no one who had been in the midst of them would think them very poetical. The poetry seems to have attracted but one white man to engage in the work.

BISHOP TALBOT—It is not supposed that the Domestic Committee propose to turn over their duty to others; but only to ask help in raising money for this purpose. The Committee is ready to withdraw the Resolution.

BISHOP LAY—I do not like to have the Resolution withdrawn. Such a withdrawal seems like blaming the Domestic Committee. They have entrusted this work to a man well-known to the Church, and well-fitted for the position. If a man sees another lying sick by the wayside, and wants to go to him, should we not let him go?

MR. LOUNSBURY—It seems to me an eminently wise principle to

employ laymen to work for special objects; to give money, to care for the sick, etc. I should like to see the word, *Indian*, stricken from the Resolution, and thus make it of general application.

BISHOP DOANE—We are only talking of the Indians.

BISHOP KERFOOT.—There is no great principle involved in this matter. The Committee tells us that an offer of help has been made to it. That offer had better be accepted.

DR. TWING—The Domestic Committee is ready to receive and to use any such offers of assistance.

BISHOP VAIL—A great deal has been said about the Indians. They have suffered much; sometimes from the Government, and sometimes from men who have wanted to make money out of them. A large field of influence is now open to the Church among this people. The old system of Agencies has been laid aside, and a more Christian policy is now being pursued. A class of men disposed, I believe—and I am on the frontier, and have opportunities of judging—to benefit these people, has been sent among them. In Territorial Reservations recently established, and bordering on Kansas, ten thousand Indians are collected, and they are just in the condition to receive another such man as Mr. Hinman. One gentleman who has visited these Reservations, was so impressed with what he saw, that he sent me word that he would give a thousand dollars if the Board would undertake the work there. The plan of having a Missionary Episcopate in these Reservations was brought forward last year and almost adopted. I do not feel prepared to offer a Resolution upon the subject to-night; but perhaps the time has come when a Missionary Bishop should be sent there. A Missionary Bishop could take charge of the several Reservations, and I wish one could be appointed. If that noble Bishop (Bishop Whipple) who has gone abroad for his health, could return and take this place, or if another like unto him could be found, we might thank God. I propose to find no fault with the Resolution as far as it goes. I only wish that the Committee felt that it might be enlarged.

BISHOP TALBOT—The Committee understand that all the Indians are under the charge of the Board; but they are dealing now with a special matter brought before them by the Committee.

The Resolution was carried, and the next in the order of the Report was read:

*Resolved*—That the Domestic Committee confer with the Bishops of our Missionary Jurisdictions upon the possibility of so managing the Stations, and apportioning their funds, as to secure the foundation and support of Associate Missions, in a Centre or Centres, to be selected by the Bishops.

This was carried, and the next Resolution was read:

*Resolved*—That with the consent of the Bishop in whose Dioceses the work can

best be done, the Domestic Committee be authorized to collect special funds for the establishment of a Mission and Training-school, for the purpose of preaching the Gospel to, and training a native Ministry for, the Chinese.

REV. D. W. CLAXTON—I have a Resolution to offer which I have no doubt will be accepted. It is strange that it is not known to the Committee, as it is certainly known to you, Sir, that in your Diocese there is a school for young men who are preparing for Missionary work in various parts of the world. There, students are in training for Africa and China; two Indians are studying for the Ministry; and several black men are there from the West Indies. As there is such a school in a prosperous condition and ready to educate any number of young men, I should like to see the Resolution so altered that those to be trained for this work may be sent to the Protestant Episcopal Mission House in Philadelphia.

MR. HARRIS—I do not think that my Brother has understood the Committee. Of course I knew of that school; but the object of the school proposed is the training of young men to work among the Chinese in our own country.

The Resolution was carried and the next one read:

*Resolved*,—That the Domestic Committee be requested to consider fully the Missionary needs of our organized Dioceses, both East and West, as yet unable to care for their own Missions; and to urge upon the Church the duty of larger offerings for the work in such Dioceses now pleading in vain for aid.

BISHOP NEELY—To me this is a most important question. It has been my feeling ever since I have been Bishop of Maine, that a very unequal interest is felt, and an unequal distribution of funds is made among the organized Dioceses. Two years ago, the Board voted that the sum of two thousand dollars be given to the Diocese of Maine, if found practicable. It was not found practicable. Last year I said not a word on this subject, for I felt so deeply for the needs of the South and West. And though I came to the Meeting full of Maine, I almost forgot Maine. The Committee now appropriate to my Diocese the sum of nine hundred dollars—a mere bagatelle—when I want ten thousand. If I cannot get money from the Committee to carry on my work I shall be obliged to beg from the Church at large. Now I want to ask if all the Dioceses are treated alike. I wish the Committee would either withdraw their aid from us altogether, or else place us on an equal ground with other Jurisdictions. The Missionary Bishops receive three thousand dollars a year salary, while I go to my work bound hand and foot, by being obliged to take charge of a parish. I do not think that there are more than forty towns in the whole Diocese that have ever had a Church Service; yet with such a great Missionary work before me I have only received nine hundred



dollars annually for the last three years; while Minnesota, which is also an organized Diocese, receives three thousand. People cannot see anything but the West, cannot think of anything but the West, yet a stream is constantly flowing to the West from New England. We know that these amounts reported as going to the West, do not represent all that they have received. You may say to me that people are settled in their own ways in Maine, and will not receive you. I used to think so too; but I find that the way is open to us, and the people receive us gladly; yet in the whole of Aroostook county there are only three churches. In one town in which only two Services have been held, the people have signed a petition to me to provide them a church-building. You say that the West is growing, so is Maine; and I ask again, where do the people of the West come from? Am I not to have the means to prosecute this work? Dr. Twing wants me to talk for the Domestic Committee; but if they only give me nine hundred dollars when I need three thousand, I must beg for Maine. I had rather plead for the Committee. A noble foundation has been laid in Maine by my predecessor. The noble character of that honored Bishop strengthens our hands. If we will do what the people are ready to have done, it will not long be said that the emigrants from Maine are to a man Universalists.

DR. HAIGHT—It was my privilege to spend a month last summer traveling with Bishop Neely. I came back with my ideas about Maine very much altered. At one time we traveled an entire week without seeing a single place of worship, except one a mile outside of a village. (I do not include the few Romish Chapels on the St. John's River.) When I went and helped my friend in his Missionary Services, and saw the work he was doing, I thanked God that Maine had such a Bishop. One house in which we held Service was filled with worshippers, though it was a week-day afternoon; and I saw a man who had ministered among the people for twenty years come forward to receive the rite of Confirmation. There is now a church in that place. How had this work been done? By the zeal and energy of the Bishop. He has told you that he has seven self-supporting parishes. They are giving more, in proportion, than the same number in any other Diocese in the country. In view of all the facts, I ask the Board if something ought not to be done? I agree with the Bishop that we ought to leave this work alone, as something out of our sphere, or else devote to it more than the paltry sum of nine hundred dollars.

BISHOP ODENHEIMER—I came in late, and do not know what should be done. I feel that Maine is the great field. A little while ago the Indian was all-important. They say you cannot find the far West; wherever you go it lies beyond you. I will tell you where it is. It

is in Maine! Let us give freely to Maine. I say to the Domestic Committee, in the person of its large-hearted Secretary, we must give to Maine.

BISHOP TALBOT—I am glad to see some enthusiasm. I have been called the Bishop of all-out-doors, and I think I know something about the West. But I shall get Bishop Neely to tell my story for me, and when I get through with him, my Brother from Missouri will want him to tell his. While we find passing through the hands of the Domestic Committee the sum of \$132,000, all that they give to a Diocese which has one and three-quarter millions inhabitants, is \$1,350. Now, all that we want is to call the attention of the Church, and the Domestic Committee, to the fact that we are not supplied with the money that is absolutely required to enable us to carry on our work.

DR. LEEDS—The blame does not attach to the Domestic Committee. The same complaints come to us from every Diocese in the land. In Pennsylvania there are twenty-five Counties in which our Church has never had a foothold. I feel the deepest sympathy with my Brethren from Maine and Indiana. I myself was in Maine this summer, and I know that there are places in that Diocese where the people are living in practical heathenism. I vote that we second Bishop Neely with all our hearts. I believe that the reason why more interest is felt in Missions in the West, than in those in the East, is that the Western Bishops have brought the needs of their fields before the people.

DR. BURGESS—We have heard from those who have spent twenty days, perhaps, in Maine. I have spent twenty years there. I do not think that the people are quite heathen. I think what Bishop Whipple said about the men who came from Maine was extreme. Two of the leading men in St. Paul, Minnesota, are from my own parish. I don't know what they are now, but I know what they were when they went there. The needs of the Diocese, however, are very great, and it would be well if we would promise and really give Bishop Neely \$2,000.

BISHOP NEELY—What Bishop Whipple said about Universalism, applied to the lumbermen from Aroostook county.

DR. CADY—I move that we appropriate \$3,000 to Maine.

BISHOP TALBOT—If we entrust these matters to the Domestic Committee, we should not interfere with their work.

BISHOP POTTER—The Resolutions passed this evening seem to me melancholy. We have had pleasant talk, and have passed high-sounding Resolutions; but I am afraid we will find that we have accomplished nothing. My Diocese is not strange ground to Missionary Bishops and others who, nominally, are not Missionary Bishops. If the Committee cannot give the Bishop of Maine what he needs, I am much inclined

to say to him, go through my Diocese and ask for it, and you shall have whatever endorsement you need from me.

The Resolutions from the Report on the Report of the Foreign Committee were presented, though the hour was late, with the impression that they would be passed without discussion.

BISHOP PAYNE—I rise with reluctance to protest against the hasty passage of these Resolutions. We have spent a good deal of time pleasantly in talking of the Domestic work, and it does not seem to me right to pass these Resolutions on the Foreign field with so little consideration.

DR. RUDDER—I also thought that these Resolutions should not be hastily passed, and it was proposed to postpone their consideration until to-morrow; but the Committee felt that the matters had been discussed, and these Resolutions, being mere matters of form, would pass without opposition.

BISHOP PAYNE—I thank my Brother for this information, but I cannot vote for that Resolution which expresses satisfaction in what has been done to aid in carrying on Foreign Missions.

BISHOP ODENHEIMER—Bishop Payne ought not to be satisfied; but the Foreign Committee has received \$25,000 more this year than than they reported last year. Can we not thank God for that?

DR. HAIGHT—After the appeal made by the venerable Bishop to Africa we cannot go on with the discussion of these Resolutions to-night. I had wished that they should receive attention this evening, but after his words they must be postponed until to-morrow.

#### WEDNESDAY MORNING.

The Rev. Dr. O. W. Whitaker was consecrated Missionary Bishop for the State of Nevada and the Territory of Arizona, in St. George's Church, New York.

#### WEDNESDAY AFTERNOON.

##### BUSINESS MEETING.

The Rt. Rev. the Bishop of Maine in the Chair.

In the absence of the Secretary of the Board, the Rev. E. M. Rodman was elected Secretary *pro tem.*

DR. PETERKIN—It might be well to instruct the Secretaries not to count among non-contributing parishes some which at present have no existence. About twenty Virginia parishes which are extinct, their names being taken from the Convention Journal, are put down on the list as non-contributing. I have spoken of this matter in our Diocesan Convention; but as a parent does not like to remove the chair



of a departed child, so their names have not been taken off the list. Yet the effect of letting them appear as non-contributing, in the Report to the Board of Missions, might be very bad. I would propose that the names of those parishes which *do* contribute should be printed. Many would like to have those names given.

The Resolutions on the Report of the Foreign Committee being the Order of the day, the first one was then read:

*Resolved*,—That the Board of Missions have learned with great satisfaction of the increase of contributions, and of contributing parishes, to the department of Foreign Missions.

BISHOP PAYNE—I feel that I ought to apologize for my interruption last night, by saying that I did not hear the Report of the Committee—which is encouraging—read, and I felt that the Resolution might give a false impression. I have some Resolutions which I drew up, not to propose to the Board, but only to show the train of thought which, I think, should be in the minds of our people. (Bishop Payne then read his Resolutions, for which see Report of Wednesday evening). Now, I think that principle should be at the bottom of everything, and that we should act on principle in relation to Foreign Missions. No Canon can regulate these things. The Canons on Christian Missions must come from God, and we have such Canons. CHRIST says to Simon: “Son of Jonas, lovest thou Me?” “Feed my sheep;” “feed my lambs.” This is our Canon for Christian lands. We have also a Canon for heathen lands: “Go ye into all the world, and preach the Gospel to every creature.” This is the Canon for Foreign Missions, coming down from God, and none of us can refuse to receive it any more than the other. Can any Bishop, or any other Minister, say: “I don’t feel any interest in Foreign Missions”? I cannot understand how they can. Now, the second point in my mind is this. The Church has declared that the field is the world. I rejoiced, yesterday, to see how the Church was coming up to this view of the subject; to see how Domestic Missions and Foreign Missions were spoken of as dove-tailed into each other. It was refreshing to hear of Mr. Welsh’s visit to the Indians, and to hear a Western Bishop speak of the Indians as almost his own parishioners. Also to hear Bishop Neely speak of the work in Maine; for Maine is not only sending out legislators to the West, but sailors to all parts of the world, and these are almost all ungodly men. Now, the impression that I would desire to leave on the minds of members of the Church is, that, they have not done their duty by Foreign Missions. How do I maintain the ground that the Church does not direct a due proportion of her offerings to the cause of Foreign Missions? CHRIST died for all men—for the heathen as well as for us. The heathen need

CHRIST as much as you or I do. Does any one controvert these propositions? Can any one fail to know that the whole heathen world, like the man who went down from Jerusalem to Jericho, is lying wounded and half dead, while we pass by on the other side? There are a few heathen in our own land, and because we see them we are ready to minister unto them. I admit that our first duty is to those of our own household. But think of the disproportion of the number of Clergy at home to those abroad. Of our 2,700 clergy, not more than 25 are at work in the Foreign Field. Are the people of the United States dependent upon the Protestant Episcopal Church for all their religious instruction? Statistics show that the number of our communicants is but one-thirty-sixth part of the whole number of communicants in this country. I know that our Church reaches many more than these statistics indicate. I only give them to show that so many besides come under Christian influence. Can I speak as some do—especially at Delegate Meetings—as if these other systems were effete, and ready to come into our Church? Can we ignore these other systems? Must we not acknowledge them as God's agents in helping to convert the world? I have noted with thankfulness the gradual increase of contributions to Foreign Missions; but even this year the total receipts are only equal to what one Rector said yesterday was given by his parish for charitable purposes. I saw in *THE SPIRIT OF MISSIONS* a statement that of every hundred dollars contributed to Christian work, five go to Foreign Missions. Only this proportion given to Christianize the *greater* part of the world! With the brother who wrote the Report, I thank God for every stream that goes to Foreign Missions, but is not this a little rivulet? Now, Churchmen, is not my position maintained? Is there any due proportion between the offerings to Home and those to Foreign work? But to turn to a matter even more serious. I have said that to this cause may be attributed, in part, the decrease of the spirit of love, and aggressive power which we deplore. Does not our SAVIOUR command us to "go, teach all nations," and give us the promise, "Lo I am with you alway"? Can we neglect His commands, and expect to receive His promises? On the day of Pentecost the disciples were all of one heart and one mind, and they continued steadfastly in the Apostles' doctrine and fellowship. There was God's Presence, which was also manifested by the liberality with which these early Christians gave all their possessions to the Church, and by their aggressive Missionary spirit. Philip the Deacon went to Samaria; so did St. Peter and St. John. The Disciples went everywhere preaching the word. These were the marks of God's Presence. Have we them? Is there a spirit of love, liberality, and aggressive work in this Church. I know that some of you will say "yes," but let us examine. Does the erection of churches mean success? Does the frequenting of public gatherings?

Then theatres are a greater success, and some, alas! go to both. Have I made my point that we have not the signs of God's presence. Now, Sir, I think it becomes us to rejoice indeed at every increase of effort among us, but we should urge one another to greater liberality. I could tell a sad story of Africa. Your Committee have done all they could; but our work there is not aggressive. Stations have been abandoned because we have not had the money to sustain them. The Committee say to me: "Bishop, you are attempting too much, we can only give you what is put into our hands." But can you stop a living child, from growing? I wrote to our Secretary one or two years ago: "I cannot live and not grow; I do not want to be connected with a mission that is contracting." I say we are bound to carry on the missions to Africa, China, Japan, &c. The whole Coast of Africa is open to us. Why should we not have half-a-dozen Episcopates there, as we have in the West? Do we want space? Look at the extent of that coast. Population? It is a perfect bee-hive of people. So in China and Japan. Why should not we have Bishops in proportion to their needs? If the Church is Apostolic, why not work in the Apostolic way?

"The Son of God goes forth to war  
A kingly crown to gain;  
His blood-red banner streams afar,  
Who follows in His train?"

I beseech you by the memory of Apostles and Martyrs, let it not be heard among us that there is one Christian in all our borders who will not do something for the blessed consummation of the work for which CHRIST died. The Church was organized for the purpose of preaching the Gospel, but what if the Church does not do it? This Church must place herself in a consistent position, either she must sustain her Foreign Missions or she must give them up. I want to see this Church entertaining the whole plan of CHRIST, and then I shall know that the gates of hell will not prevail against her.

BISHOP KERFOOT—Bishop Payne says that we have not done our duty to Foreign Missions. I admit that we have not, and it is no excuse for us to say that we have not done our duty at home. Shall we do less at home? No Sir; we must gain in power, and in the right spirit, and work more both at home and abroad. When Bishop Payne said that he could not bear to go on with a work which was allowed to languish, he was right. I believe that the Resolutions which he read are all true, and if they charge sin upon us, I want to confess my share of the sin. I have been struck by the fact that men who do not profess such Church principles as ours, have been led by their own good sense to act in accordance with our principles. Some of the most Churchly speeches which I have ever read, are to be found in the Report of the American Board of Com-



missioners for Foreign Missions: for instance, they say that they do not go to convert individuals, but to establish Churches.

DR. VAN KLEECK—It seems to be taken for granted that Bishop Payne's work is over. Let us lift up our prayers to God that his health may be restored and his life preserved, and that he may yet see on the coast of Africa the many Missionary Episcopates of which he speaks. If he feels that he has our sympathy, it may do much to restore his health, and to crown that life which has borne such fruits. I cannot entertain the thought that he is now to retire from his work; but trust that he will live to see a great company of Preachers rising up to strengthen his hands. With one heart, and with one mind let us resolve to-day, that we will stand by this cause, and if we do so, "God, even our own God, will give us His blessing."

The first and second Resolutions of the Committee on the Report of the Foreign Committee having been passed, the following, offered by the same Committee, were then read:

*Resolved*,—That the Board have heard with great regret the resignation of their venerable Missionary to Greece, the Rev. Dr. Hill, who, with Mrs. Hill, founded, and for forty years sustained, the cause of Missions and Christian education in the city of Athens.

*Resolved*,—That on recalling the past relations of the Rev. Dr. Hill to this Board, and in reviewing the work inaugurated and prosecuted by him and Mrs. Hill during so long a period, we have occasion for devout thanksgiving to God; and we would especially record our sense of the Divine favor in connexion with the perseverance and patient labors of Mrs. Hill, under whose moulding and religious influence two generations of Grecian women have gone forth educated in the principles of our most Holy Faith, and prepared to adorn the Christian walks of life.

*Resolved*,—That the Board have heard with satisfaction, and hereby sanction, the assurance given by the Foreign Committee to the Rev. Dr. Hill, that the Church would provide for the comfortable support of himself and Mrs. Hill, during the remainder of their days.

DR. LEEDS—I wish that the consideration of these Resolutions could be deferred until this evening. I know that Dr. Hill is in great sorrow, and that he is going to resign this Mission, leaving no one to step into his place. It seems to me that we are singing a requiem over him and his noble wife. They have done a grand work in Athens. Is the link to be broken between us and that old Church which shows forth its gratitude by the tenderest love towards those we have sent them? I am very reluctant to say "aye" to these Resolutions.

REV. J. A. PADDOCK—I feel deeply the sentiment expressed by our Brother. The giving up of this Mission is a thing I had not dreamed of, and I am startled by the thought.

BISHOP ODENHEIMER—Has the gentleman heard the Resolutions?

REV. J. A. PADDOCK—I came in late and did not hear them.

BISHOP ODENHEIMER—The words of Dr. Leeds were beautiful, and we all agree with him. If the other gentleman had heard all, he might have agreed with the Resolutions. Dr. Hill, before he went home, requested to be relieved of his work in Athens on account of his age and infirmity, and it is proposed to send out another Missionary in his place.

The Resolutions were carried, and the following was read :

*Resolved*,—That in accordance with the recommendation of the Missionary Bishop to Japan, the Foreign Committee be, and are hereby requested to use such means as may seem to them best to secure, through the Representative of the United States, in Japan, the abrogation of the law of that country, which attaches the death-penalty to a profession of Christianity among its own people.

BISHOP ODENHEIMER—The Missionary Bishop to Japan thinks it would help him if the Board would make a request for the abrogation of that law. He thinks that such a request from us might secure attention in Japan.

The Resolution was carried.

### WEDNESDAY EVENING.

#### BUSINESS MEETING.

The Right Rev. the Bishop of Tennessee in the Chair.

BISHOP PAYNE—It is proposed that I should submit to the Board the Resolutions which I read this afternoon.

BISHOP PAYNE then read the following Resolutions, the first two of which were passed without discussion.

*Resolved*,—That the prosecution of Missions to the heathen, for the obedience to the faith among all nations, has the clearest warrant of Scripture, and is of permanent obligation on the Church.

*Resolved*,—That this Church since her formal recognition of this principle, in 1835, has not directed a due proportion of her efforts to this work.

*Resolved*,—That to this cause may be attributed in part, at least, the sensible check of the spirit of love and aggressive power which we now deplore.

REV. DR. CLARK—For one, Sir, though I love our Brother, I cannot say “aye” to this Resolution. I hope our Brother will withdraw it.

MR. WELSH—I agree with the gentleman who has just spoken. I cannot say “aye” to this Resolution. I could not say “aye” to the former one about the due proportion of our efforts, and I must say “no” to this. I cannot undertake the interpretation of the ways of Divine Providence.

BISHOP PAYNE—I should be sorry to cause any disagreement. Rather than give rise to any unpleasant discussion, I withdraw the Resolution.

Bishop Payne then read his final Resolution, which was carried :

*Resolved*,—That the condition of the heathen, as well as of the Church, loudly calls for increased efforts in the Foreign Missionary field, especially in Africa, in China, and in Japan.

The Report of the Missionary Bishop to Oregon and Washington Territory was then read.

MR. HARRIS—Before this Report is referred to a Committee, I should like to supplement it with a few remarks. Bishop Morris is devoting much attention to Christian education in his Jurisdiction. He is working with great energy, especially for St. Helen's Hall, his Church-school for girls. If his school were finished and furnished, many of those girls, who now are at Romish Convents, could be gathered within its walls. Other Bishops have begun their educational work with well-appointed school buildings. The Bishop's wife is now supplying as far as possible, from her own house, the needed articles. I should like to have a Committee of Ladies appointed to take in charge the furnishing of St. Helen's Hall.

DR. CLAXTON—I have travelled through Bishop Morris's Jurisdiction. Do we realize that our Western is as extensive as our Eastern coast? The population of Oregon is sparse, but the Pacific Railroad is already taking people there. In Puget's Sound there is already a great trade. I preached at Olympia, and found there a number of earnest friends of the Church. The people want a Church-school that they may withdraw their children from Romish institutions. At Portland, which has a population of only eight or ten thousand, there is a spirit of enterprise equal to that of Chicago, and I am sure that that whole region of country will soon be thickly settled.

MR. WELSH—I propose that before next year's Report, the Secretaries should have large maps made of the different parts of the field. This was once tried in this Board, and Bishop Talbot gave us a most interesting lesson in geography. If we had had a map of Africa before us this afternoon, with what interest we could have listened to such a lesson from Bishop Payne. Bishop Morris has taken trained ladies to work with him in his Jurisdiction. If our Bishops all had such helpers, they would find them of great advantage in their work.

Go to the Sheltering Arms and St. Barnabas' House in this city, or to the Memorial House in Philadelphia, and we shall see what such ladies can do. Rome laughs at us, and well she may; we can only compete with her by bringing to our work ladies superior in qualifications to those working under her direction. I know that there are institutions where, free from charge, ladies may be trained to be most efficient helpers to the Clergy. I know that there are prejudices against such institutions, and fears lest vows should be imposed, but these prejudices and fears would be dispelled by actual acquaintance with these institutions.



Rev. Mr. HARRIS offered the following Resolution :

*Resolved*,—That a Committee of this Board be appointed to report at the next Annual Meeting, on the subject of the organized services of women as a most important feature of Missionary work.

DR. TWING moved that this Resolution be referred to the Committee on the Report of the Domestic Committee. The motion was carried.

BISHOP CLARKSON—I would like to follow up Mr. Harris's suggestion about Bishop Morris's school. Why cannot these ladies be appointed without waiting for another year.

BISHOP ODENHEIMER—We can hardly appoint ladies as a Committee of the Board, when they are not members. They will have to be appointed in some other way.

BISHOP CLARKSON—I move that the Committee on the Report of the Domestic Committee be instructed to name a Committee of ladies to furnish St. Helen's Hall.

A MEMBER—Let Dr. Twing appoint the Committee.

DR. TWING—I appoint all the ladies now present. Let them meet to-night after this Board adjourns, and select their own Chairman and make their plans.

BISHOP CLARKSON—Appointing a Committee in such a wholesale way will not do.

BISHOP ODENHEIMER—I move that Mrs. William Welsh be appointed to select as many ladies as she pleases to work with her, for the purpose of furnishing St. Helen's Hall.

The Resolution was carried.

The Missionary Bishop to Nebraska and Dakota then read his Report.

MR. WELSH—Before this Report is referred to a Special Committee, I wish to state that the United States has agreed to give to the Indians lands in severalty. It will interest the friends of Bishop Clarkson to know that the Santee Sioux are to have farms in severalty at once. Orders have also been issued to give them to the Yankton Sioux, and all other tribes, as soon as they are ready for them.

The Report of the Committee on the Report of the Commission of Home Missions to Colored People was read, and the following Resolutions were offered :

*Resolved*,—That in the death of the Rev. Charles Gillette, late Secretary of this Commission, the Board is called to lament the loss of an able and faithful servant, whose enlightened zeal in this cause, and whose pure and exemplary life, have given to his name an honored place in the history of this work.

*Resolved*,—That this Board cordially approves the action of the Committee in the appointment of the Rev. Wellington E. Webb to the charge of the duties of the

Home office, and in providing for a more economical administration of its affairs during the coming year.

*Resolved*,—That the prayers and alms of this Church be invoked to sustain this effort for the mental and moral culture of a people whose destiny has been so inseparably linked with our own, for weal or for woe.

*Resolved*,—That the thanks of this Board are eminently due to the Chairman of the Executive Committee for his disinterested care and attention bestowed upon this Institution through its late season of trial.

Dr. HAIGHT—Before we pass this Resolution on the death of our brother, the late Secretary of the Commission, it seems proper that I should read the Minute passed by the Executive Committee of the Commission. It is the last time probably that our brother, now in Paradise, will be mentioned among us, and it seems sad to pass his name by with only a brief Resolution. With the permission of the Board, I will read the Minute referred to:

The Executive Committee of the "Commission of Home Missions for Colored People," in recording their deep grief at the instantaneous death of their beloved friend and Brother, the Rev. Charles Gillette, D.D., the Secretary and General Agent of the Commission, would also record the very high estimation in which they held both him and his services in the Missionary work of the Church.

Our departed brother was for nearly two years in the service of the Commission. He was called to the important office of Secretary and General Agent at a critical period in our history. There were obstacles, not a few or trifling, in the way of the successful prosecution of its duties. But these were met manfully and persistently; and the work was carried forward by him, up to the moment of his sudden call hence, with a larger measure of success than could have been expected; and the way was prepared for a much more extensive and efficient work in this department of Missions than had before been reached. Our late Secretary exhibited, in the discharge of his difficult duties, singular ability, unwearied industry, great wisdom, and indomitable perseverance; being all the while quiet, gentle, and unobtrusive. Wherever he went he made friends, personally and officially. His thorough acquaintance with all the facts and principles connected with this branch of the Church work; his skill in presenting the one and enforcing the other; his patience and tact with the doubting, the timid, the captious; his directness and force in advocating the claims of our Mission—amounting not unfrequently to genuine eloquence—made him a most valuable officer, one whose loss we not only deeply deplore, but which we feel to be a most grievous calamity. By his death, so unlooked for, bright hopes are darkened, high anticipations are brought low. God, in mercy to His Church, grant that they may not be so permanently!

The Committee only speak of their departed brother in his official relations and connections. Of what he was in other relations—as a husband, father, friend, citizen, Minister and Pastor; what he has done and suffered for the Church in other fields of labour, is not for them to speak. But in view of that mysterious Providence by which he was, unwarned, instantly translated from time to eternity, they bear their willing testimony to the genuine Christian character of their dear brother, as evidenced by the whole tenor of his life and conversation; and their belief that though the Son of Man came to him "suddenly," He found him not "sleeping," but "watching," with his lamp trimmed and burning; doing his duty faithfully as a servant of his LORD.

"Blessed is that servant whom his LORD when He cometh shall find so doing."

DR. LEEDS—I move to substitute this Minute for the Resolution offered, and also that our assent be a silent vote, the Members of the Board rising.

The Substitute was unanimously adopted in the reverent manner proposed by Dr. Leeds.

DR. HAIGHT—It will probably be interesting to many to know what has been done for the family of Dr. Gillette. Some money has been raised; one of his boys is provided for by a gentleman in Connecticut, and his eldest daughter has obtained a scholarship in Poughkeepsie, and by the time she graduates, the next daughter will be ready to take her place.

DR. TWING—I have been requested by the other Secretaries to make a brief informal Report about our Delegate Meetings. There were none held last Fall, but in the Spring we had two; one held in Cincinnati, the other in Newark, both of which were very satisfactory.

DR. HAIGHT—I was one of the Committee of Arrangements for those Meetings, and I agree with my Brother that in some respects they were very satisfactory. But I suppose it will be admitted that it is the duty of all the Clergy of the neighborhood to attend such meetings. In the West they do attend, but in the East they are very neglectful of this duty. In some respects the Meeting at Newark was very satisfactory, but of the hundred members of the Board who ought to have been there, only a handful were present. I was really ashamed of the small attendance.

BISHOP ODENHEIMER—I suppose the Bishop of New Jersey ought to have been present. But when I heard that the Bishop of Long Island, and also Dr. Haight, would be there, I thought that they would carry all before them, and thought I might go on to fulfil other engagements.

DR. HAIGHT—That is just it. Members of the Board go to sleep, and leave it to one Bishop and a few Presbyters to do the duty of all.

BISHOP LITTLEJOHN said a few words in relation to his presence at the Meeting in Newark, which the reporter failed to hear.

DR. HAIGHT—No doubt the Bishop of Albany will do all that he can to ensure a successful Meeting in his Diocese. The fact is that the Members of the Board in the East do not perform their duty in this matter.

BISHOP KERFOOT—I propose that earlier notice of these Meetings should be given. I have at times been prevented from being present by not knowing of the Meeting in time.

The following Resolution was then offered:



*Resolved*,—That until the further order of this Board, the arrangements for the Delegate Meetings of the Board continue to be made by the Secretaries of the Board, and the Committees, and that they be authorized to fix the number of said Meetings, and the times and places in which they shall be held, on consultation with the Executive Committees.

The Resolution was carried.

BISHOP TALBOT—The Committee on the Report of the Domestic Committee would request that the Reports of the Missionary Bishops should be in their hands from the beginning of the Meeting. At the beginning of this Meeting they had in hand only one of these Reports. The Committee now present the conclusion of their Report.

The portion of the Report to which Bishop Talbot referred was then read.

MR. RODMAN—In view of the fact that sometimes at Delegate Meetings, as at the Annual Meetings of the Board, no due provision is made for the reception of the Clergy—for I find that many of the members, including some of the Bishops, are at the hotels—I wish to offer a Resolution.

MR. RODMAN then read the following :

*Resolved*,—That a Committee be appointed (the first three or four on the list of members residing in the city where a Meeting is to be held) whose duty it shall be to make arrangements for the entertainment of members during the Session.

*Resolved*,—That the Secretary of this Board inform such Committee of their appointment, at least one month before the time of meeting.

DR. PADDOCK—I do not intend to detain the House, but want to make one suggestion.

Remarks highly complimentary to the American Board were made here yesterday. One reason of the full attendance of their members is that, wherever they meet the doors of the whole town are thrown open to them. I remember in one town a request was openly made that two thousand people should be provided for. It seems to be taken for granted among us, and it is a comfortable idea, that when our Clergy come to the Meetings they have plenty of money. It seems to be presumed that if a man can borrow ten dollars to bring him here, he can borrow enough more to pay hotel bills. I know a man who lived on a salary of eight hundred dollars, who travelled eighteen hundred miles to attend one of these Meetings, and then had to pay hotel bills, no provision having been made for him. Think what a contribution to Missions that man made out of his eight hundred dollars ! I hope that this Resolution will pass, and that when the time for the Meetings comes, the charge of this matter may be given to a Committee who will attend to it, and make provision for all the members.

DR. MORSELL—We are told to be “given to hospitality.” Even savages acknowledge the sacredness of this duty. But I suppose that if the General Convention passed such a Resolution, it would not be thought consistent with its dignity; and this is also a large and respectable body. I need such hospitality as much as any one; but I would not like to ask it. I do not suppose that there is any unwillingness among the people of New York to receive the members of the Board; for I never saw in any place more readiness to show kindness to strangers. I think the suggestion, having been made, will be enough without passing a Resolution. I have enjoyed this Meeting exceedingly, and feel that if life is to be found in the Gospel, it is to be found in the Gospel as presented by this Church. I hope that the Resolution will not pass, though I sympathize with its object.

MR. RODMAN—Two years ago, this same thing was done. A suggestion was thought to be enough; but it has not proved to be enough. This is not the fault of the Secretaries. Circulars were sent to the city Rectors, asking them to attend to this matter in their respective parishes, and these circulars met with but a single response. I do not doubt the hospitality of New York, or of any other city; but I would not stand here pleading for my brethren if there were no need of it. I have some personal feeling on the subject. The Secretaries receive much hospitality in their journeyings about the country, and they wish that their hospitality should be returned.

BISHOP LAY—I wish to say that I share the scruples of my Brother from Delaware. I should not like the Board to ask such a thing. I have been voting against such things all my life. Such a request should not come from us.

BISHOP KERFOOT—I have a practical offer to make. If the Board will come to my Diocese next year, I will entertain all the members.

BISHOP ODENHEIMER—It must be confessed that the most unlimited hospitality is shown in New York. I do not think any such suggestion need be made. All that I wish to say is, that when we honestly consider the constant calls made upon the liberality of New York, we certainly all do feel the most profound gratitude to the people of this city. Does any one believe that only one Rector is willing to help in this matter? You go to a Rector with a piece of paper, he puts it aside and forgets it because he receives such circulars so constantly. This is not because he is unwilling to help. Let us not put on record such a Resolution. The words of the Associate Secretary have had their effect. A suggestion to go to any other place cannot now be received. I think we really ought to come to New York (we ought to go to other places for the Delegate Meetings, and have grand displays of the Missionary spirit), but for Annual Meetings

of the Board, I believe in New York. For one thing, it would be very inconvenient to transport the papers of the Board to Pittsburgh. I say God bless New York!

BISHOP KERFOOT—I scarcely hope to catch the ear of the Board after the speech of my Brother of New Jersey, but I do not think we should come to New York for all our Meetings; not because of any lack of hospitality, but only that I do not think all the Meetings should be held in one place. No! Pittsburgh is *on the way* to the West, and we have heard several times that the West is to be the centre of the country. New York has many such Meetings, and I wish we could have a Meeting in Pittsburg to stir up my Diocese. I wish that the Board would forget all that my Brother has so eloquently said. New Jersey is nearer to New York than Pittsburg is, and his people can come here. My people cannot come. As for the papers of the Board, they could easily be carried to Pittsburgh in a trunk.

DR. PADDOCK—Having seconded the Resolution, I now move that it be withdrawn. I never saw a Board so affected by modesty.

MR. SWIFT—If New York has not done her duty, let it be put in the papers. New York has not done her duty. I, as a Layman and member of the Board, have received invitations to accept hospitality in other places, which I have not accepted. We should certainly return such hospitalities.

DR. HAIGHT—The great difficulty lies in finding out who will accept hospitality. Persons at times offer to receive Delegates in their houses, and their offers are not accepted. There is another explanation; which is, the great increase in the number of those who attend these Meetings. The time has been spoken of among us, when only five members were present. The Meetings of this Board, until the last few years, were dull, stupid affairs.

BISHOP KERFOOT—Where were they held?

DR. HAIGHT—In New York.

BISHOP LITTLEJOHN—We have thrown in a suggestion which may be acted upon. We have been provided with a *free* lunch every day. We have had the sweet oil of eulogy from New Jersey, and vinegar from the Associate Secretary. We have had the oil and the friction. As Dr. Haight has said, the only difficulty is that of finding out who will be ready to accept hospitality. I know of one gentleman of New York, who, on one occasion, went round, and paid the bills of members who had remained at hotels. Hospitality will be extended if members will let it be known that they will accept it.

The Resolution was withdrawn.



MR. WELSH moved a vote of thanks to the Rector, Wardens, and Vestry of the Chapel of the Holy Saviour, which was carried.

JUDGE OTIS—Ten years ago we heard, in the Reports to the Board of the two Committees, that they had received the sum of \$100,000. Financiers tell us that no country on the globe can add ten per cent. per annum to its income, yet the Board has added during the past year more than fifteen per cent. to its income. It has done more. Everywhere we hear of progress. Our thanks are due to the Secretaries. I have rejoiced to hear the noble Missionary Bishop to Africa speak. Men seldom see the fruits of their own labours, and his will bear much fruit. We should be encouraged. I believe that the day is not far distant when the largest church in this city will not hold our Meetings. I am thankful to be here, and shall go home strengthened, as I trust will all who have attended.

DR. BURGESS—I see that our business is nearly over, and I think one more Resolution is needed. Last night we were all interested in Maine. A Resolution upon the subject was considered out of order. I now offer that Resolution, and hope that as the matter has been already discussed, it will be passed without further debate.

DR. BURGESS then read the Resolution to the effect that the Domestic Committee be requested to appropriate the sum of \$2,000 to the use of the Bishop of Maine.

BISHOP TALBOT—I yield to no one on this floor in heartfelt interest in Maine. I think the Bishop ought to have, not \$2,000, but \$5,000; but I feel that it will lead us into endless trouble if we begin to interfere with the Domestic Committee.

MR. MOORE—I think that it is not fair or proper to have any such special legislation. The Committee have the appeals before them; but they must be left untrammelled.

BISHOP NEELY—I hope the Resolution will be withdrawn, though it is not unprecedented.

DR. TWING—I hope the Board will not interfere with the Committee.

BISHOP NEELY—I have said that I hope the Resolution will be withdrawn. Yet I am in a peculiar position, and my appeals will not be spread before the Church. They will not be put in the Records of the Board.

DR. TWING—Your speeches have been reported, and will be published.

BISHOP POTTER—The Bishop of Maine labors under two disadvantages. One, that his is an organized Diocese, and the other, that he is not a Western Bishop. I honor the friend who offered this.

Resolution, even if it be out of order. I think there is too much turning to the West. I think it would be easy to show, by statistics, that Maine has not received the attention that it deserves. Whether this Resolution is passed, or not, I am glad that our attention has been called to the subject.

The Resolution was withdrawn.

After the singing of the *Gloria in Excelsis*, the Bishop of Tennessee said the concluding Prayers, and pronounced the Benediction.

The Board then adjourned *sine die*.

## BOOK NOTICES.

*Our New Way Round the World.* By CHARLES CARLETON COFFIN.  
Fully Illustrated. Boston: FIELDS, OSGOOD and Co. 1869.

ON his journey round the globe, Mr. Coffin visited Greece, Turkey, Egypt, India, Malacca, China, Japan, and California, and his aim in this book has been to bring before the reader such facts, scenes, and incidents as will enable him to obtain a comprehensive idea of these countries. We doubt if any one could have more successfully accomplished this object, or have done so in a manner more agreeable and enjoyable to the reader. Unlike many travellers, Mr. Coffin visited some of the more important of the Mission Stations on his route, and investigated for himself the operations of the Missionaries, and his testimony as to the wisdom and success of the plans pursued is most emphatic.

The book contains fourteen maps, one hundred spirited illustrations, and also a supplement, giving information of especial value to those who may be contemplating a tour round the world.

*The Malay Archipelago: A Narrative of Travel, with Studies of Man and Nature.* By ALFRED RUSSELL WALLACE, Author of "Travels on the Amazon and Rio Negro." New York: HARPER and BROTHERS. 1869.

MR. WALLACE is an enthusiastic Ethnologist, Naturalist, Geographer, and Geologist, and his book is a valuable and interesting contribution to our knowledge of the races of men—the geography and natural history of the five groups of islands, extending from New Guinea on the east to Sumatra on the west. His journeys occupied eight years, and several years have been spent, since his return, in preparing his materials for publication. In some of the islands, man is described as perfectly despicable in his indolence, and, in others, terrible in his savagery; and yet Mr. Wallace, though a disciple of Darwin, (to whom he dedicates his work), bears strong testimony to the success of Missions, even among such people.

# Foreign Missions

OF THE

# Protestant Episcopal Church.

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JANUARY, 1870.

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EPIPHANY, 1870.

*To the Bishops, Clergy, and Laity of the Prot. Epis. Church:*

FATHERS AND BRETHREN:—The Epiphany is again at hand. It is the season, wisely adopted, for a thank-offering to God for the manifestation of CHRIST to the Gentiles—for an enlargement of our prayers and gifts, that “His way may be known upon earth; His saving health among all nations.”

The Church acknowledges her obligations, and, in obedience to the command of her great Head, has undertaken to proclaim abroad the glad news of His salvation. The Foreign Committee, as her accredited agents—the almoners of her bounty—in compliance with an early suggestion of the Board of Missions, and a long-established custom, now issue their annual appeal for the means necessary to the successful prosecution of the Foreign Missionary work for the current year.

The command of CHRIST cannot be fulfilled without a due regard to the claims of Foreign Missions. A great day—a day of blessing will it be for the Church when this truth shall be accepted and felt in the hearts of all her members. Missions to the heathen are second in importance to no other portion of the work of CHRIST. They have not received the prayerful attention and the aid which they demand—demand, in view of the direful necessities of those to whose relief they are designed to minister—demand, in view of the rich blessings which, by a reflex influence, they confer on the Church at home. We gladly record the fact, however, that the last year gives evidence that the work is gaining ground in the minds and hearts of our people, and it is earnestly hoped that the interest thus manifested will increase, till, by the Divine blessing, the whole Church shall be aroused to a due appreciation of her exalted privileges and her relations to CHRIST, and shall feel more deeply her obligations to go forth under His sanction, and “preach the Gospel to every creature.” May it increase till, in every parish, minister and people shall lovingly and heartily work together for this end. Then will blessings flow in upon the Church far richer and more abundant than all that she has hitherto received. The work of



Foreign Missions is pre-eminently a work of faith; and faith is ever honored and blessed of God. It is pre-eminently an unselfish work, and, in this respect, approaches nearest in character to the work of CHRIST Himself.

Among the facts that may be stated in evidence of this enlargement of interest, are:

1. An increase in the number of contributing parishes. Several hundreds of those delinquent the year before have contributed in the year just closed. The greater number, however, seem not to appreciate the privilege of an active participation in this work; yet the fact of increase above-mentioned is one of encouragement. May we not hope that the day is not distant when the claims of Foreign Missions shall everywhere be recognized, and liberal contributions be made by every parish in the land. To stand aloof from this work involves serious loss to any parish, opposed as it is to the will and work of CHRIST most clearly shown in the pages of His Word. It is inconsistent also with a spirit of loyalty to His Church, which has solemnly recognized her obligations in General Council, and, by her legislation, formally expressed her mind and instructed her people concerning their duty in this regard.

2. The amount paid to the Treasury of this department during the year just expired, exceeds, by the sum of \$25,000, the amount contributed the year before—the aggregate being \$88,000.

This increase has enabled the Committee to conduct the Missions without retrenchment, and has relieved, in part, the Treasury, so seriously embarrassed at the close of 1868 that disaster seemed then to be almost inevitable.

It will be observed here, that the relief to the Treasury is *only in part*. The receipts must be *still larger* the present year, to enable the Committee to meet the existing deficits and defray the current expenses of the work. Shall not these facts reach the hearts of all God's people, and incite them to greater earnestness and more liberal offerings in their Master's cause? To secure such results, the recommendation of the Special Committee of the Board of Missions on the Report of the Foreign Committee in October last, must be heartily accepted, "that every pastor account himself an agent of the Board, and by his official and personal instructions, not only enforce the need of deeper love for Missions as the cause of JESUS CHRIST, but, also, of a personal contribution by *every member of the Parish, conscientiously and regularly made.*" The alms of God's people will then flow into the Missionary Treasury till there shall not be room enough to contain them.

3. Another fact, which encourages us to hope that a brighter day is dawning upon our Foreign Missions, is, the character of the recent

Annual Meeting of the Board of Missions. The highest satisfaction was given, in the earnest and loving spirit which pervaded that assembly, and in the unanimity with which all its members seemed bent on setting forward this work in all its departments. There seemed to be but one mind in regard to the work of Foreign Missions. On all sides were heard appeals in its behalf, and measures were proposed and adopted for the cultivation of the missionary spirit and enlarged liberality.

4. Another encouraging fact is this, that God is putting it into the hearts of men to offer themselves for the Foreign Field. And is not this a manifestation of the Divine Will in favor of this work?

In the October steamer, from San Francisco, the Rev. S. R. J. Hoyt and wife, recently appointed, embarked for China. On the 1st of November, the Rev. Wm. J. Boone and wife embarked for the same field. Mr. Boone is a son of the late Bishop of China, who dedicated this child, at the Font, to the service in which, after twenty-seven years of faithful labor, he laid down his own life. On the 3d of November, Mr. J. W. Norwood and wife embarked from Baltimore for Africa. Mr. N. goes out in the capacity of Cathechist, being also a Candidate for Orders.

The Committee are in correspondence with several physicans of good standing, one of whom, it is expected, will be soon appointed for Japan.

5. One more fact, that may be stated, affording encouragement in this work, is, the manifest blessing of God on all our Missions abroad. Gratifying evidence of this is given in the publications of the Committee and in the Report of the Committee to the Board of Missions, already before the Church.

With these facts on record can any member of the Church fail to discern his duty therein?

The sum required to relieve the Foreign Department from indebtedness incurred by the failure of the Church in the past, and meet the expenses of the present year, is, at the very least, \$100,000. For this sum the Committee now appeal to their brethren of the Clergy and of the Laity upon whom God has laid the responsibility of a hearty coöperation in this work, which has for its object the extension of CHRIST's kingdom in regions which enjoy not the priceless privileges of the Gospel of JESUS CHRIST. On behalf of the Foreign Committee,

SAM'L D. DENISON,

*Secretary and General Agent.*

### *THE EPIPHANY SEASON.*

THERE is a striking appropriateness and beauty in the appointment of the Epiphany Season for the commemoration of CHRIST's manifestation to the Gentiles. In strict harmony with this, is the setting apart of the same Season for especial prayer and contributions, in behalf of Foreign Missions. The reasons for the observance of one, are the reasons for the observance of the other. Both involve the same fundamental truths of our Religion, and the same obligations to thankfulness and obedience to the will and command of our LORD and SAVIOUR.

It must be evident that the observance of the latter does not supersede the duty of prayer and liberal contributions as occasions shall arise, any more than the observance of the Epiphany supersedes the duty of preaching the momentous truths involved in the manifestation of CHRIST, at other times throughout the year.

The appeal at the Epiphany affords an admirable occasion for the presentation of facts, and a happy medium for the same—facts calculated to remind the Church as a body, and her members as individuals, of their exalted privileges and blessings, and, in this connection, of their obligations to extend them to others for whom they are designed, even the most benighted of mankind.

An unusual degree of information respecting the several fields of our foreign work, its progress and prospects, has been given to the Church during the year past; so that every Parish has, within reach, abundant means of knowledge, and the proper stimulus to exertion in its behalf. With the facts before him, the faithful pastor can press home to the minds of his people, convictions of duty, and appeal with confidence to their sympathies for earnest prayer and liberal alms. Shall not the appeal of the Foreign Committee, then, be read in every parish; and, will not all, who pray—"Thy kingdom come, Thy will be done on earth as it is in heaven"—do, and give, as God shall prosper them, for this end? "If ye love me," says the great Head of the Church, "keep my commandments."

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### *THE CHINESE PROBLEM.*

WE invite the attention of our readers to an article, in the present number, entitled, "The Chinese Question." It is written by a Clergy-



man of our Church, who has labored among the Chinese in their own land, and who feels a deep interest in those who have come to this country. It will be seen that while he does not anticipate an immediate large increase in the number of Chinese immigrants, he thinks it not improbable that thirty years hence, persons of Asiatic origin will be as numerous in our country as those of African origin now are, and that it is both a patriotic and Christian duty to put forth *at once* the same concerted efforts for the education and evangelization of the former, as are now being done for the latter.

### REPORT OF BISHOP WILLIAMS ON JAPAN.

JAPAN is passing through the most remarkable revolution recorded in the history of any nation. But little more than a year ago, it was a most decidedly pronounced despotism; now it has a written constitution, modeled in many important features after the constitution of the United States, and will soon be a constitutional Monarchy. The supreme power was then virtually in the hands of the Tycoon, whose ancestors had been the *de-facto* Sovereigns for more than two hundred years. But after a short struggle, which amounted to little more than a slight skirmish, the Tyconate was abolished, and the Mikado—the Sovereign *de jure*, they say by *divine right* literally, as the lineal descendants, in unbroken succession, of the god, to whom the heavenly gods, assembled in grand Council, gave Japan—was restored to his legitimate rights. And now we are seeing accomplished, so far without shedding a drop of blood, what cost England the long sanguinary “Wars of the Roses,” and Europe, streams of blood to effect—the abolition of the powers of the Feudal Lords, and the consolidation of the several principalities under one supreme head. Profiting by the lessons which the histories of other countries teach, seeing in feudalism a source of weakness, continued animosity, and civil wars, which must prevent Japan from advancing, and taking that place among civilized nations, which all Japanese, of enlarged patriotic views most cordially wish, the Princes are coming forward and voluntarily offering to resign their lands and feudal rights into the hands of the Mikado, that Japan may become a united and strong government. Already about one hundred and twenty Princes, many of them the most powerful in the country, have presented memorials, asking that they may be allowed to hand over to the Mikado their lands and prerogatives as feudal lords. There are of course great difficulties and dangers in such sudden changes, especially if made by a portion only of the Princes, and a definite reply

has in each instance been deferred until after the Convention of the Daimios now assembled in Jeddo.

While these important changes are taking place, it is the duty of all Christians to make some effort to induce the Japanese Government to remove the stigma they have placed on the Christian Religion, and repeal the law which pronounces sentence of death on every Japanese who embraces the Christian Faith. The American Minister, General Vanvalkenburg, has brought the subject frequently to the attention of the late, and present Government, and some time ago wrote me that in a few months at most, he hoped that, with the aid of his colleagues, all of whom fully supported him in this matter, he would be able to procure the repeal of the edict, and entire freedom of belief on the part of the people. But a new minister to Japan has been appointed, and if he is indifferent on the subject, and does not continue to urge it on the Government here, all that General Vanvalkenburg has done will be of no avail, and the hopes he entertains of full toleration may not be realized.

I do, therefore, most earnestly beg that a petition may be sent to the President of the United States, asking that instructions may be given to the new Minister, to continue to urge on the Japanese Government the repeal of the savage edict against Christianity, and the full toleration of religion. No doubt the present Secretary of State—one so well known in the councils of our Church—would lend his influence to gain for such petition a favorable hearing. The time for bringing the subject again to the notice of the Japanese Government is most opportune, when they are making such radical changes, and so rapidly advancing towards a constitutional government. It is preëminently proper that the American Government, which opened Japan to foreign intercourse, should take the lead in endeavoring to free this poor people from a cruel, barbarous law, and it is most fitting that our Church, which was the first to occupy the land with her Missionaries, should be foremost in efforts to deliver this people from the thralldom of a law which keeps them chained down in debasing, degrading, heathen superstitions. We owe this, too, as a most solemn duty, to our LORD and MASTER, whose honor and glory and dominion we are bound to set forward and maintain, as much as in us lies. While we are idle, Satan has agents, many of them, I grieve to say from Christian lands, most actively engaged in doing his work, and aiding his cause. He uses as his tools, some who belong to CHRIST, who have been solemnly dedicated to Him in Baptism, to teach the heathen sins that they had never known. You hear now continually, in the streets of Nagasaki, blasphemous oaths, which are almost enough to make the blood run cold, and little children, thinking they are giving you a pleasant salutation, take God's Holy Name in vain. Here, too, where foreigners have been only a year, next door to me, you hear little boys and girls in their play cursing each other with most horrid

oaths. Surely it is high time, for the honor of our MASTER, and in compassion to the souls of the poor heathen people, that we put forth renewed efforts to teach them God's laws, and lead them to a knowledge of a crucified Saviour. We can effect but little success in gathering converts into the Church till the savage law against Christianity—and to which a death-penalty has been attached—has been repealed. Gain the repeal of this law, and send a few men to preach the everlasting Gospel to this most impressible people, and, God being our helper, we confidently believe that the Word of God will have "free course and be glorified."

I do most earnestly plead for Japan, that something may be done to help her, especially that a well-qualified Clergyman and a Missionary Physician may be sent out immediately. A Physician would do immense good in overcoming the prejudices and fears, and gaining the good-will of the people, opening up the country to the preaching of the Gospel, and bringing us into contact with large numbers, whom otherwise we should never reach.

May God, of His mercy, help us all faithfully to do our duty in making known the depth of the riches of His love to a lost and ruined world, that so "His way may be known upon earth, His saving health among all nations"—even unto this "Land of the Rising Sun"—the most interesting and most hopeful of all heathen nations.

Respectfully submitted,

C. M. WILLIAMS.

OOSAKA, JAPAN, *July 21st, 1869.*

## COMMUNICATION.

### "THE CHINESE QUESTION."

THE question that is uppermost in the minds of the people of this country at the present time, is the influx of the Chinese, and it is well that patriots and Christians should be awake to the importance of the subject. It is *not* well, however, that an *unnecessary* alarm should prevail, or an *undue* attention be bestowed upon the matter.

#### THE NUMBER OF CHINESE NOW IN OUR COUNTRY.

There is much exaggerated writing, especially in the secular newspapers, upon what some have been pleased to style "the new crisis that is upon us." Some religious publications, too, contain statements not borne out by facts. We read a few days since an article in a religious magazine, in which it was stated that "there are now hundreds of thousands of Chinese in our country," whereas the testimony of those who are best informed on the subject is, that there are barely *one*



hundred thousand. A New England gentleman of high standing in California, a man of intelligence and careful observation, and one who himself employs a good number of Chinese on his fruit-ranch, states that there are but eighty thousand in all; and this, be it remembered though they have been coming ever since gold was discovered in California.

#### VERY MANY OF THEM RETURN TO THEIR OWN LAND.

Very many more than these have come during that period, but they have returned to their own country. And herein Chinese emigration differs from European. Nearly all the Irish and German emigrants come with the intention of staying, but scarcely any of the Chinese do; and though many more of the latter will stay than expect to, yet multitudes of them will continue in the future, as they have done in the past, to return to their own land. We hear a good deal about twelve hundred coming in a single steamer lately, but we should bear in mind that there is only one steamer a month, and that the same vessel which brought twelve hundred *took back eight hundred*.

#### REASONS FOR THEIR RETURN.

In China a laborer is glad to get what is equivalent to fifteen cents a day of our money, and in this country he can in a few years save enough for him to assume, if he goes back, a very different position at home from that he formerly held. Again, nearly all the emigrants who came, and are sought for, are males, many, perhaps the most, of whom, leave a wife, or wives and children at home, and this leads them to return. Another important thing which binds them to their own land, is their religion, especially with reference to the dead. Whatever else a Chinaman may believe or disbelieve, he is sure to be a devout believer in ancestral worship, and, neglect what else he may, he is sure to make provision for some members of his family to worship at the tombs where his forefathers are buried, or in the "Hall of Ancethus." And from his belief that those who are not thus honored and cared for by his usual offerings of food, wander about as homeless and hungry ghosts, he is anxious himself to return and die in his own land, or that his dead body shall be sent across the ocean to his family burial-place. Of course, in proportion as the hold of their religion upon them is loosened by a residence in this country, or by direct Christian efforts among them, in that same proportion will this last motive for their return cease; but even if *all* the twelve hundred who are now coming monthly were to stay in this country, what would *they* be in comparison to the multitudes of Irish Romanists and German free-thinkers who are coming to us from across the Atlantic.

#### CHINESE COMPARED WITH EUROPEAN IMMIGRATION.

Even *this* year, when the Chinese emigration has been so large,

the number of European emigrants who have landed in New York *per day* has been almost as large as the number of the Chinese arriving at San Francisco *per month*.\*

#### WHAT IS NOT IMPROBABLE.

But though the influx of Asiatics may not be sufficiently large to cause a crisis in our country, yet the fact remains that there are eighty thousand already here, and that strenuous efforts are being made, especially by the planters in the South, to greatly increase this number, and it is not improbable that thirty years hence the Chinese will be as numerous in certain parts of our country as the colored people now are, and what is incumbent upon all Christian people, is to put forth the same organized and undivided effort for the good of the Asiatic, as is now being done for our African population.

#### DAY AND NIGHT SCHOOLS SHOULD BE ESTABLISHED FOR THE CHINESE.

All over the South day-schools have been opened for the instruction of negro children; let the same be done for Chinese children wherever there may be such, as is the case at present at San Francisco and Sacramento. These children will readily learn English, much more readily of course than in the Mission-schools in China, because here they will be constantly brought in contact with English speaking children.

The Chinese have always highly valued education, and they will gladly allow their children to attend such schools, especially as it will be an advantage to them while in this country, to be able to speak English fluently, and to have an English education.

The adult negroes at the South, who are at work during the day on the plantations, are, by the agents of the various Commissions, gathered into night-schools and taught. Let the same be done with the adult Chinese, especially the younger men, many of whom will be eager to attend such schools because of the advantage it will be to them in a worldly point of view.

#### SUNDAY-SCHOOLS AND BIBLE-CLASSES.

The colored children and adults are gathered into Sunday-schools and Bible-classes; let the same course be taken with the Chinese, especially with those of them who have attended the day or night-schools, or who have otherwise learned our language. But even the others should not be neglected, though of course the work with them will be more difficult, and require more patience. A Sunday-school of this latter kind has recently been started in San Francisco, under the direction of the Hon. George Barstow. It has one hundred and thirty-two scholars and *one hundred and four teachers*, it being deemed

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\* The Commissioners of Emigration in New York report that up to September 29th, the present year, 207,175 emigrants from Europe have arrived at this port.

desirable to have one teacher for every pupil in the common amount of his instruction.

Several other schools are also in operation for this class, where a teacher is employed for every two or three pupils. Teachers are in great demand to teach even the alphabet and easy words, and a Clergyman, in San Francisco, writing concerning these schools says:

“The interest and docility of the pupils (mostly young men); the enthusiasm of the teachers; the fact that the leading Chinese merchants have been present at some of the sessions to express, on behalf of their countrymen, their high satisfaction and gratitude—all these things are auspicious. At present, of course, most of the schools must be of this class. Though every effort should be speedily made to teach English during the week, in the day and night-schools, so that no, or very little, time on Sunday may be given to this.

#### REGULAR SERVICES AND PREACHING.

Of course, too, there should be regular services for the Chinese and preaching to them, in English in the case of those who understand it, and in Chinese to those who do not. And if it is considered necessary that training-schools for colored ministers and teachers be established at Raleigh, Atlanta, and other places in the South, how much more necessary it is that similar schools should be established for the training of Chinese students for the Ministry. The Gospel should always be proclaimed to a people in their mother tongue, where possible, and no one can learn to speak Chinese as fluently and accurately as an educated native of China.

#### CIRCULATION OF CHRISTIAN BOOKS.

And, lastly, the Scriptures and Christian books and tracts in the Chinese language, should be circulated freely among those who can read them understandingly. These may be easily and cheaply obtained from the Mission Stations in China.

In California something is being done in all these ways; more, perhaps, than is generally supposed. A beginning has also been made in Oregon and Nevada; but further details concerning Christian operations among our “home heathen” must be reserved for another article, and we will conclude this one by quoting a gratifying statement, contained in a letter from from one who has recently visited California to get light upon the Chinese questions.

#### A GRATIFYING STATEMENT.

He says: “The Chinese are sent here for us to lead them to CHRIST. California Christians are as much foreign Missionaries, or may be, as any who go abroad for that purpose. The sentiment of all the thinking, the wise and the good there, is: Let them come; we need them, and we cannot get along without them. It is God’s plan, and we are making,



and will make, plans to direct them to the Lamb of God, who takes away the sins of the world." Let the Christian people, all over our land share in this sentiment, and coöperate in these plans, and no dangerous crisis need be anticipated, but the coming of these people from the land of Sinim will prove a great blessing to ourselves as well to them.

ONE WHO HAS LABOURED IN CHINA.

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## GENERAL MISSIONARY INTELLIGENCE.

### GREENLAND.

SECULAR AND RELIGIOUS CULTURE OF THE PEOPLE.—The Moravian mission in Greenland is more than 130 years old. The effects of Christian education are evidenced in the secular as well as religious culture of the people. A Greenlandic grammar, universal history, natural history, geograghy, and history of missions are among their works; a dictionary is ready for printing, and a new translation of the Scriptures is almost completed. One of the churches contains 470 baptized persons.

### SOUTH AMERICA.

HELP SOLICITED FOR THE NATIVES OF THE AMAZON.—The English *Church Standard* says:—"The natives living on the banks of the Amazon river are Indians, almost barbaric in attire, though simple in character. They seem to invite approach by the absence of ferocity, though difficult of access from the shyness incident to their seclusion. In the immediate neighborhood of cities and settlements they accommodate themselves imperfectly to the usages of civilized life, but amid the solitudes and fastnesses of their aboriginal homes they run wild and naked after a truly primitive fashion. As may be imagined, their moral condition is very debased, despite the presence of a few domestic charities and social virtues. They love their homes with passionate fondness, and cling to their children with conspicuous endearment. Their implements of husbandry, their weapons of war, and their culinary utensils are fashioned with great labour, after a very unsatisfactory model, and their resources are as limited as their wants are few.

To them the story of the Cross has yet been untold, their ears have not yet been saluted with the glad tidings of salvation, and their hearts are consequently untouched by redeeming love. The agents of the British and American Bible Societies have gone in and out among them, but no Protestant missionary has yet proclaimed in their midst the Gospel of the grace of God. Tribal peculiarities and diversities of language may for a while impede the progress of evangelistic enterprise, but these can soon be overcome in the service of the LORD CHRIST. The attention of the South American Missionary

Societies has long been called to these interesting and untutored races, but lack of funds has operated to stay the fulfilment of the purposes contemplated. Of late, however, the Committee have taken heart in the matter, and after much prayer have resolved on bringing the wants of the Amazonian Indians before the Christian public. We know that they have sought counsel from God, and they now contemplate soliciting help from man.

#### **BRITISH AMERICA.**

THE GOSPEL HINDERED BY THE SINS OF CHRISTIANS. — A missionary writes:—I found, on my arrival at camp, thirty Fort Rupert Indians, who had come to buy potatoes, ready to receive instruction. They listened with great attention, and subsequently had an animated discussion among themselves. They said, at length, "What you say is good. But our hearts are very sick, and very slow to believe in your God. The white man knows God, and God has taught him to do a great many things. But if his God be good, as you say, why does He not make the white man good? The white man makes strong fire-water, and poisons the Indians, that he may steal their money. The Indians do not try to kill the white man thus. We think the Indians and their god much more good.' The argument was not difficult to answer, but the feeling which prompted it was not to be erased. Thus is His holy name blasphemed among the Gentiles through the unfaithfulness of His professing worshippers."

#### **CHINA.**

DESTRUCTION OF A CHURCH AND PERSECUTION OF CONVERTS.—One of the most flourishing missions in China is that of the English Church Missionary Society at Fuchau, and the two out-stations of Ping-nang and Lo-nguong. At the last-named city, on the night of the 20th of June (Sunday), a large number of the Yamun police and soldiers, accompanied and led on by a good many of the gentry and literati, proceeded to the substantial Mission Church in the city near the South gate, deliberately and wantonly tore it to the ground, destroyed every particle of Mission property which it contained, plundered the Catechist of all that he possessed, and was very near taking away his life also. The chapel was worth over 4,000 dollars. Having completed the destruction of the church, the destroying party, with their swords, spears and other instruments, went off to the house of a wealthy member of the church, where they arrived about midnight, broke down the walls and doors of his house, and destroyed and plundered every vestige of property which it contained. The old man himself was not at home on the occasion, and it was most providential that he was not, for had he been he would probably have been murdered, as their hate had been concentrated on him for being the first to embrace Christianity, and the most zealous in preaching it to others

and in maintaining it with his substance. Others of the Christians were severely beaten, and despoiled of their goods. Writing concerning this untoward affair, one of the missionaries says:—

“This affair at Lo-nguong is a gross violation of the plain language of the treaty, which gives full toleration to Christianity, and secures protection to the native Christians in the exercise of their religion. We do not so much complain of this, that Christians should be called on to suffer persecution for the truth’s sake. What we complain of is this, that a solemn treaty between two nations, securing liberty of worship to native Christians, should have been wantonly violated with impunity by one of the contracting parties, and the whole set at nought, as if no such treaty had ever existed. I do not desire, and I do not believe there is a single Protestant Missionary who desires to see the Chinese forced to embrace Christianity, or receive missionaries amongst them against their will. We do, however, desire, when the people willingly receive us and listen to our doctrines, and allow us to build churches and schools, and many of them embrace the truth, that a bigoted and dominant class shall not be allowed to turn us out with a high hand, pull down our chapels, and persecute the Christians, and deprive them of rights solemnly granted to them by the treaty between England and China.”

But the present British Minister in China is opposed to Christian Missions, having avowed his opposition in his book on Japan while Minister there, and in his published despatches home since he has been minister to China, which despatches were the occasion of the recent attack on Christian Missions in the House of Lords. The Missionaries, therefore, instead of being able to get any redress for the Mission property destroyed, or any assurance that the treaty shall be observed, are told by the Consul at Fuchau, that before the year is out they may have to give up all the out-stations, and to cease extending the area of the Mission! Unhappily, this is not the first time that members of Parliament at home, and English officials abroad, have placed themselves in opposition to the beneficent labors of their countrymen in the East.

### **JAPAN.**

**CHRISTIANIZING BUDHISM.**—There is a wide-spread opinion and feeling through Japan that Christianity is to prevail. The Budhists, anxious to take the lead among those who embrace it, or rather, to gain part of the harvest which they see Christianity must gain, are preaching up points of similiarity between Budhism and Christianity. Mr. Carnes, a Presbyterian missionary, describes a discourse from a leading priest, in which he sets forth how Sahaka, the founder of Budhism, had taken all the sins of mankind upon himself, and all we



had to do was to receive this work by faith. We could not be justified by works of our own, but must do all from a sense of gratitude, and depend upon Sahaka for justification.

## ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from:  
November 1 to December 1, 1869:

MASSACHUSETTS.			PITTSBURG.		
<i>Boston</i> —Alady, through Rev. N. G. Allen, for Rev. Dr. Hill, \$5; General, \$5.....	\$10 00		<i>Pittsburg</i> —St. Andrew's, for education of Willy Cochran in Miss Fay's school, China, \$30; General, \$31; 5 cent coll.....	\$61 00	
<i>Concord</i> —G. W. N.....	2 00	\$12 00	<i>Sugar Hill</i> —Intercession, one-half.....	2 00	\$63 00
RHODE ISLAND.			MARYLAND.		
<i>Providence</i> —E. W. Howard, for Miss Fay's School, \$150; Africa, \$150; Japan, \$150.....	450 00		<i>Baltimore Co.</i> —St. John's, M. A. B. and sister.....	1 15	
<i>Westerly</i> —Christ, \$134.77; 5 cent coll., \$81; Miss Mary Taylor's and Miss Mary Smith's S. S. classes, for two scholarships under Rev. Mr. Auer, Africa, \$150.....	365 77	815 77	<i>Bladensburg</i> —B. O. Lowndes, for Africa, \$2; General, \$1.50.....	3 50	4 65
CONNECTICUT.			VIRGINIA.		
<i>Norwich</i> —Trinity.....	30 00		<i>Boydton</i> —St. James'.....	5 00	
<i>Stratford</i> —Christ.....	56 00		<i>Charlottesville</i> —Christ.....	10 00	
<i>Watertown</i> —Christ, a friend, for Africa.....	2 00	88 00	<i>Coalsmouth</i> —St. Mark's S. S., J. M. Turner's class, for China.....	1 02	
NEW YORK.			<i>Rocky Mount</i> —Miss G. H. I. Grier's S. S. class.....	1 35	17 37
<i>New York</i> —Mr. A. H. S., 5 cent coll.....	2 60		GEORGIA.		
" Board of Missions, one-third.....	18 16		<i>Darien</i> —St. Andrew's.....	5 00	5 00
" A City Missionary.....	37 25		ALABAMA.		
" Abner Beers.....	100 00		<i>Greensboro'</i> —Rev. R. H. Cobb.....	5 00	
<i>Tuckahoe</i> —St. John's.....	2 93	160 94	<i>Mobile</i> —St. John's, for China.....	9 00	14 00
LONG ISLAND.			ARKANSAS.		
<i>Bay Ridge</i> —Christ.....	192 74		<i>Washington</i> —Members of Foreign Missionary Box Association, for Missionary to Japan...	3 00	3 00
<i>Brooklyn</i> —St. Peter's, for Bishop Payne, \$25; China, \$96.18.....	121 18		TENNESSEE.		
<i>Jamaica</i> —Grace.....	40 00		<i>Bolivar</i> —St. James'.....	10 00	10 00
<i>Newtown</i> —St. James', J. R. S. Miss. box.....	3 50	357 42	KENTUCKY.		
ALBANY.			<i>Frankfort</i> —A little girl.....	0 25	0 25
<i>Albany</i> —Proceeds, Delegate Meeting, one-third.....	35 52		INDIANA.		
<i>Rensselaerville</i> —Trinity, 5 cent coll.....	4 00	39 52	<i>Goshen</i> —St. James'.....	2 50	2 50
WESTERN NEW YORK.			ILLINOIS.		
<i>Buffalo</i> —Grace.....	4 50		<i>Chicago</i> —Mother and daughter, for the blind girl's brother, China.....	3 00	3 00
<i>Clyde</i> —St. John's.....	3 23		MICHIGAN.		
<i>Lockport</i> —Christ, for China.....	3 76		<i>Marshall</i> —C. D. E., partial redemption of a pledge..	30 00	30 00
<i>Rochester</i> —Grace.....	24 15		MISSOURI.		
" Trinity.....	100 00		<i>St. Louis</i> —Holy Communion.....	30 00	30 00
" Rev. T. Drumm, for China.....	2 50	138 14	MISCELLANEOUS.		
PENNSYLVANIA.			<i>Sadie</i> .....	00 50	00 50
<i>Germantown</i> —Christ, 5 cent coll.....	25 50				\$1,861 06
<i>Lancaster</i> —St. James', 5 cent coll.....	10 50		Amount previously acknowledged....		5,987 31
<i>Philadelphia</i> —Miss Mary Bowman, for education of Andrew Wheeler, Africa.....	30 00	66 00			\$7,848 37

# Commission

OF

## Home Missions to Colored People.

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JANUARY, 1870.

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### *OUR FRIENDS.*

WE have been greatly encouraged by the replies which we have received from a number of the Parochial Clergy, to whom we addressed a letter, just after the adjournment of the Board of Missions, enclosing our Report, stating that our reliance for the Income of the year must be solely upon the Rectors and Ministers of Churches, and begging them to engage to make a collection in aid of this Home Mission, and to apprise us of the date speedily. We thank the Clergy who have answered our letter so promptly and so kindly; and we hope that those who have not yet found it convenient to respond to our Communication may be enabled to do so shortly. Our necessary expenditure for the year will amount to *Seventeen Thousand Dollars*, and our average monthly income for the first nine months of this fiscal year should be, at least, eighteen hundred dollars, if the Committee are not to be further embarrassed and harrassed by debt, with its varied accompanying distresses to all parties concerned. Do then, Brethren Beloved, at once, resolve to send us a collection. Fix the day as soon as possible, and send us word what you have done.

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### *ENDORSEMENT OF OUR WORK.*

THE appointment of Bishops Lay and J. P. B. Wilmer on the Committee to whom was referred the Annual Report of our Commission, at the last meeting of the Board of Missions, was a matter of gratification to us, from the high character of these Bishops and from their personal, intimate acquaintance with the race, in whose behalf we are working. No less satisfactory to us, and we believe to the whole

Board, was the Report which they presented, both in its general tone, and in its particular suggestions. That Report approved the course of policy and action of our Executive Committee in very encouraging terms. And the special suggestions which it made, as to the details of our work hereafter, are in entire harmony with the views and purposes of the Executive Committee. It will appear in full in the Proceedings of the Board of Missions. We give a few extracts:

Confidence in the good faith and discretion of this Commission is not diminished by this record of their labors and trials of the past year.

In nothing has the Christian and Catholic spirit of this Church been more illustrated than in the organization of this Institution. The aim of this Church has been, pure from all sectional animosities, to educate this people intellectually and morally, in dutiful submission to the Ecclesiastical authority which is over them in the LORD. If nothing else had been accomplished, the history of this Institution will remain to illustrate the spirit of Christianity in our Communion.

The first effect of the change in the condition of this people, has not been favorable to their faith and morals—old and young are impatient of any restraint upon their freedom. "They want to learn without study," is the report of their teachers. The defection from the Church in some of the Dioceses, has been almost universal. Strange visions and revelations are substituted for the pure word of GOD, and the sober worship of the LORD's day is exchanged for the midnight orgies of a frantic superstition.

The progress of our work will be slow. Races are born into a new existence, as children are born of the womb, not without throes of anguish; but the travail over, the scene is changed into one of thanksgiving and joy. Humiliation, sufferings, and sore temptations are inseparable from this sudden change in the life of the Negro race. What will be the result remains to be seen. Our duty is plain and imperative—not to forsake them in this hour of their greatest trial; not to encourage them in the daring impiety of seeking knowledge without reference to the HOLY GHOST, which would only stimulate their depraved powers into activity, and add to their capacity for evil. This suggests the importance of placing their schools under pastoral care, so that the children shall be baptized and trained in the Church.

The Normal School established in Raleigh is entitled to our chief care, and which, as it prospers, will provide teachers, and ensure the establishment of common schools. To the same Institution we ought to look for the education of colored ministers, which is of incalculable importance to the spiritual welfare of this people. Without this, all our efforts will be fruitless. This Church, with its ministry, its sacraments and Liturgy, must come to their rescue, or there is no religious system in the land to save them from fanaticism, to correct their peculiar disorders, to arrest their roving imaginations in quest of new means of religious excitement.

What destiny is reserved for the great mass of this race, is hidden from our view; but our resolution should be taken in the fear of GOD, that they shall not perish from any neglect of ours. It may not be in our power to rescue them from destruction, but it is ours to purge the Church of our faith from any share in the guilt of their doom; and if we cannot save them, we will, by GOD's help, save ourselves.

In conclusion, we cannot dismiss this admirable Report of the Committee without an expression of satisfaction, that the annual expenses of the Board are so greatly reduced, without any abridgment of its agencies and means of good.



## OUR MISSION WORK.

THE work of our Mission has opened auspiciously in all our localities and departments. The reports recently received from our co-laborers in their several stations are interesting and all-encouraging.

### THE NORMAL SCHOOL AT RALEIGH

has an attendance of fifty pupils, about one-half of either sex. During the vacation, at least half the pupils of the last term were successfully engaged in teaching their own race. There is perceptible a great improvement in the advancement and character of the new pupils. The discipline of the school has improved. Two of the students are already looking forward to the Sacred Ministry. The applicants for admission are numerous—far beyond the ability of the School to receive. The School-building is a fine one, with all the necessary appliances; but Boarding-halls are needed on the ground of the Institution. For the want of such accommodation, the expenses of the School are increased, and its efficiency greatly hindered. A judicious expenditure of money for this purpose would not only be a great present benefit, but would hasten the time when the School would become self-supporting. Are there not three wealthy laymen of our Church who will give five thousand dollars each for this purpose? This will secure an equal amount from the Freedmen's Bureau. Our own appropriation to the current work of the Normal School for the year is three thousand dollars. It ought to be four thousand; and it will be if the members of the Church will only pour liberal gifts into our Treasury, or rather, that Treasury of the LORD of which we have the charge.

### THE CHARLESTON SCHOOL.

The Reports from this School, thus far, this year, are exceedingly interesting and encouraging. The present term commenced on the 4th of October, with six teachers and one hundred and fifty-nine pupils. During the month of October, seventy-four pupils were added. All of these, however, except twenty, had been members of the School last year. The pupils (boys one hundred and twenty-one, girls one hundred and twelve), range in age from five to sixteen years. One hundred and ten pay tuition money, averaging about twenty-five cents a month. The School has eight grades. Special Religious Instruction is given

to all the scholars every Tuesday, by the Clergy of the Local Committee. The pupils, as a general thing, manifest order and diligence. Many of the children need clothing; a want which we hope some of our kind friends will help us to supply.

#### OUR OTHER SCHOOLS

In Newbern, Wilmington, Fayetteville, Petersburg, Norfolk, etc., are doing well. The Rev. C. O. Brady, a Deacon of the Church, ordained, not long since, by the Bishop of Connecticut, has entered upon his duties as Missionary Teacher in Wilmington, at Bishop Atkinson's request, with encouraging prospects.

### ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums from November 1st, 1869, to December 1st, 1869:

MAINE.			NEW JERSEY.		
<i>Wiscasset</i> —St. Philip's Church....	\$2 50	\$2 50	<i>Burlington</i> —St. Mary's Church....	\$38 81	\$38 81
NEW HAMPSHIRE.			PENNSYLVANIA.		
<i>Concord</i> —St. Paul's Church.....	10 00	10 00	<i>Pottsville</i> —Trinity Church.....	45 41	
MASSACHUSETTS.			<i>Philadelphia</i> —A. F. Wheeler.....	10 00	
<i>Pittsfield</i> —Peek's Factory, S. S....	5 00		Oxford Church, for September.....	26 00	81 41
<i>Salem</i> —St. Peter's Church.....	50 00	55 00	DIOCESE OF PITTSBURG.		
RHODE ISLAND.			<i>Erie</i> —St. Paul's Church.....	24 07	
<i>Providence</i> —St. Andrew's Church.	54 58	54 58	<i>Pittsburg</i> —St. Andrew's Church..	109 00	
CONNECTICUT.			Trinity Church.....	225 00	358 07
<i>Guilford</i> —Christ Church.....	6 15		MARYLAND.		
<i>Stratford</i> —Christ Church.....	22 92		<i>Hooversville</i> —Trinity Church.....	5 74	
<i>New Britain</i> —St. Mark's Church..	8 40		Trinity Colored S. S.	2 36	
<i>New Haven</i> —Trinity Church, for Miss Kenedy.....	100 00		<i>Baltimore</i> —Grace Church.....	50 00	58 10
Miss F. H. Butler, for Canfield Orphan Asylum.....	10 00		DISTRICT OF COLUMBIA.		
<i>Danbury</i> —St. James' Church.....	15 30	162 77	<i>Washington</i> —Freedmen's Bureau.	30 00	30 00
NEW YORK.			INDIANA.		
<i>New York</i> —Church of St. John the Evangelist.....	10 00		<i>Madison</i> —Christ Church.....	6 00	6 00
Church of St. Chrys- ostom.....	33 17		OHIO.		
St. George's Church..	227 67		<i>Mount Vernon</i> —St. Paul's Church.	17 85	17 85
Board of Missions....	18 16	289 00	MICHIGAN.		
CENTRAL NEW YORK.			<i>Jonesville</i> —Grace Church.....	25 00	
<i>Syracuse</i> —St. James' Church, Ad- vent coll.....	24 00		<i>Adrian</i> —Christ Church.....	10 50	
<i>Utica</i> —Grace Church.....	43 69		<i>Niles</i> —Trinity Church.....	8 55	44 05
<i>Utica</i> —St. John's.....	95 65	163 34	ILLINOIS.		
DIOCESE OF ALBANY.			<i>Naples</i> —Mr. and Mrs. Lear and children.....	1 50	1 50
Delegate Meeting of Board of Mis- sions.....	35 52	35 52	MINNESOTA.		
WESTERN NEW YORK.			<i>Redwing</i> .....	10 25	10 25
<i>Albion</i> —P. A. F.....	4 00	4 00			\$1,422 75
			Amount previously acknowledged....		999 98
					<u>\$2,422 73</u>

Supplies:—Two packages of clothing, from a lady; one bbl. of do., for the poor colored people of Summerville, S. C., from the Colored Freedmen's Aid Society of St. John's Church, Waterbury, Conn.; one box of sundries from R. L., for Miss A. Hesketh, of Wilmington, N. C.